

THE



CHRISTIAN CENTURY.

Volume XVIII.

Chicago and Washington, April 18, 1901.

Number 16.

HOME MISSIONS.

HOME MISSIONS
TO THE FRONT.

HELP CHRIST WIN THIS COUNTRY.

TO THE FRONT

HER HANDS ARE TIED.

PREACH THE WORD

PREACH THE WORD

THE CALL
HELP CHRIST WIN AMERICA

THE CALL
HELP CHRIST WIN AMERICA

WHICH SHALL IT BE?
THE MAY OFFERING WILL DECIDE
FOR THE NEXT YEAR.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

Help us to make it the Greatest Year in the history of Home Missions

There Remaineth yet very much land to be possessed

BENJAMIN L. SMITH

J. C. B. R. C.



A WEEKLY RELIGIOUS, LITERARY AND NEWS MAGAZINE.

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EDITORIAL.

GIVE, FREELY GIVE.

Give, as the morning that flows out of heaven;
Give, as the waves when their channel is riven;
Give, as the free air and sunshine are given—
Lavishly, utterly, carelessly given.
Not the wast: drops of thy cup overflowing;
Not the faint sparks of thy heart overglowing;
Not a pale bud from the June roses blowing.
Give as He gave to thee, who gave thee to live.
Pour out thy love like the rush of a river,
Wasting its waters for ever and ever
Through the burnt sand that rewards not the giver;
Silent or songful thou nearest the sea.
Scattering thy life as the summer showers pouring;
What if no bird through the pearl rain is soaring?
What if no blossom looks upward adoring?
Look to that Life that was lavished for thee.
Laid on an altar all ashed and dreary,
Though from its pulses a faint misereere
Beats to thy soul the sad presage of fate.
Bind it with cords of unshrinking devotion;
Smile at the song of its restless emotion;
'Tis the stern hymn of eternity's ocean—
Hear, and in silence thy future await.

—Rose Terry Cooke.

THE CHURCH OF THE FUTURE.

The church of the future will include a far greater variety of organization, worship and doctrine than has ever yet been seen. No plan of Christian union can be conceived that does not admit these varieties, and recognize in all of them helpful and necessary expressions of that Christian liberty which is perfectly consistent with loyalty to Christ. The church of the future in its unity of spirit and service will include such seeming contraries as belief in the sovereignty of God and the freedom of the human will. It will embrace in its fellowship the man who believes in the divine transcendence and the one who emphasizes the divine immanence. It will unite in fraternal bonds the man who believes in the divine unity and the one who holds strongly to the trinitarian view. Those who insist upon the perfect humanity of Jesus and those who are equally strong in the proclamation of his divinity will work side by side, and each will find in the other his necessary complement. The freedom of the individual Christian and the authority of the church will meet and harmonize. Individuality and solidarity will strike hands as friends. Those who emphasize reason and those who magnify faith will find that they can stand upon common ground. Science will be studied as never before, and theology will find in it a sister science and not a foe. Miracle will have its true place, and the reign of law will be discovered to suffer no shock thereby. Culture and piety will go hand in hand, and will not be ranged against each other as is now often the case. The authority of the Bible and the necessity for biblical criticism will both be recognized and each given its legitimate place in the scheme of Christian thought. In this variety will be found the surest sign of the vitality of Christianity which like nature tends everywhere to variation and thus to growth. None of these ele-

ments are at variance with loyalty to the great verities of our holy faith, and when they are recognized in this light they cease to be sources of disquiet and vexation to Christian thinkers, and become rather aids to faith.

On the question of ordinances the same liberty will prevail. There will be congregations which practice only immersion and admit the fellowship only such as have been immersed. There will be those who practice only immersion, but will admit to their membership those who have submitted to sprinkling or affusion as baptism, upon the ground that the individual must be responsible for his obedience to the Lord. There will be still others that use immersion, sprinkling and affusion indiscriminately and hold no particular testimony upon the form of baptism so called. But in this matter as in those of government and creed it is impossible to escape the conclusion that as the church develops in the spirit of unity and the particular denominational barriers are broken away, there will be a more general recognition of the apostolic practice in the matter of baptism, and less tendency to maintain for traditional reasons other practices which have no authority in holy writ. At the same time the church universal will more and more place emphasis upon individual responsibility as the determining factor in this as in other particulars. Man must be permitted to make his own choice between apostolic and non-apostolic practice, and to assume responsibility for his conduct. Christian liberty and individual accountability must be everywhere recognized. But the real life of the church and its true work will be lived and accomplished above the skyline of any differences of view which are not inconsistent with true loyalty to our Lord and the earnest desire to accomplish his work. It is only by emphasis upon the great things that the small sink into insignificance and cease to be matters of controversy.

Economy in Missionary Enterprise.

It need scarcely be urged that such drawing together of Christian forces will result in economy of service in the home and foreign fields as has never yet been possible, and perhaps it is the demand for unity which the missionary work makes upon the church that will tend to hasten the consummation more than any other motive. Where men are falling down before idols of wood and stone, it seems nothing less than tragic that Christian teaching should assume various and contradictory forms. And none the less tragic do such differences appear in our own land, and especially in our great cities, where men are falling down before the idols of the market-place, and losing their faith in Christ because of the enmities of his people. The pleas of missionaries in foreign fields that the church should find a common basis upon which to stand, and the imperative necessity for unity presented by the exigencies of city mission work not only demand the attempt to accomplish such unity, but are themselves the predictions that it will come to reality.

Will Be Realized Gradually.

We shall see this unity accomplished, not all at once but gradually and by the pervasion of the church with the real purpose of the Gospel, and the mind that

was in Christ Jesus. Denominations may unite from time to time; indeed they are uniting in ways which half a century ago would have seemed unaccountable. Churches are federating for the purpose of Christian service, and this should be accomplished in a far more extensive manner than has yet been undertaken. Conventions ought to be held for the promotion of Christian unity by every means. But by none of these methods will the final unity of the church come about, though all will serve as means to that end. In the last issue it can only be brought to pass by the increase of the spirit of love among the people of our Lord, that spirit which recognizes the mind of the Master wherewith it is exhibited, which sees that the things which unite are far more vital than the things which divide, and that the great unities of our holy faith have already been set forth by Paul, the most distinguished of apostolic advocates of Christian union, whose great classic on the subject needs to be repeated again and again, until it becomes a sort of private and public confession of faith and a molding influence on every Christian life: "I, therefore, a prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all; till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ."

THE RELATION OF HOME MISSIONS TO THE CONQUEST OF THE WORLD.

The business of the American Christian Missionary Society is to plant and foster churches on this continent. These churches become radiating centers in the communities in which they stand. They are life-saving stations; their work is to save the lost who are within their reach. They are witnesses for Christ; they are outward and visible signs of his dominion. Churches thus planted and fostered are related to the work in the non-Christian world as the roots of a tree are related to the branches. Without vigorous roots the tree will wither and die.

Necessities for World's Conquest.

The conquest of the world requires two things—namely, men and means. Men must be sent to preach the gospel, and to organize churches, and to train some of the most promising of the converts to assist in the work. It will not suffice to send the Bible and commentaries and religious papers. These have their place and their value in the churches that have been founded. But God's purpose is to save the nations through the preaching of the word of truth. There is no substitute for the living voice of the living man. The promise is, "Whosoever shall call on the name of the Lord shall be saved." But how shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? They cannot. The churches must furnish the men for the preaching of the gospel in the regions beyond. Every congregation should be a recruiting station. There

is no other source of supply. The men needed for Africa, for China, for Japan, for India, and for the Islands of the Sea must come from the churches in this land, if they come at all.

Men Must Be Sent.

The men that are raised up and trained for this work must be sent and supported. The question is, "How shall they preach except they be sent?" Evangelists cannot do their best work and support themselves. In most fields there is not much that a stranger can do. He does not know the language of the people. If he would attempt to compete with mechanics or tradesmen he would be accused of taking the bread out of their mouths. In Japan and China one can in some places teach English and learn a little in that way. But he can not do that till he has first spent some years learning Japanese or Chinese. In any event there are not many openings of that kind. Besides while one is teaching English he cannot do much evangelistic work. He uses almost all his time and strength in earning a livelihood. It is not now as it was in the apostolic times. Then hospitality was universally practiced. Every Jewish home was open to one of that nation; the same was true of the synagogues. Among the members of his own guild one could work with his own hands and make tents or do something else. It was well known that the heralds of the new faith had neither silver nor gold. But now the missionary is supposed to represent a rich nation and to have all its wealth at command. Every one hopes to make something out of him. He is the legitimate prey of all, from the prince to the beggar. Not only must the direct wants of the evangelists be supplied but they must be equipped for the service. Schools, chapels, homes, orphanages, hospitals and printing establishments must be provided. The money for all these must be furnished by the churches.

Means Must Be Secured.

As the work at home is strengthened, the work on the mission fields can be enlarged. Every church planted or assisted in any degree by the missionary society will willingly contribute to the work. It will most assuredly do so if the membership are properly taught. They know by experience what it is to suffer need. They know what a blessed thing it is to receive assistance from without. Inasmuch as they received freely, they will be ready to give just as freely.

Relation of Home to Foreign Missions.

In the fifty-one years that the American Christian Missionary Society has been at work it has planted more than two thousand churches. Many of these are among the most constant and liberal friends of the missionary enterprise at home and abroad. With the necessary funds ten thousand new churches can be organized in the next fifty years. There is room for them. At the present time two-thirds of our population are outside of all the churches. Our population now numbers over seventy-six millions, and is increasing at a marvelously rapid rate. The churches should keep pace with the increase in population. To this end the May Offering for Home Missions should be on a scale of unprecedented liberality. It should be worthy of a people who hold that they have a message for all men everywhere. As the stakes are strengthened, we shall be able to lengthen our cords and enter and take possession of new fields in all parts of the inhabited earth.

PERMANENT RESULTS IN HOME MISSIONS. HEAR THE CRIES OF NEED.

The great apostle Peter said to his brethren in Christ: "I stir up your pure minds by way of remembrance." To the many readers of the Century we say the same. We take it for granted that our readers are all heartily in favor of Christian missions. The splendid returns which have been coming to the treasury of the Foreign Board indicate a growing interest in foreign missions. The first Lord's day in May is the regular time for the Home Missionary offering. Let there be no diminution of interest in missions. To God all missions are one. Jesus came to seek and to save lost man. The offerings for the salvation of our fellow men in this country should not be less than for our fellow men abroad.

Far Reaching Influences

Since the organization of the American Christian Missionary Society, more than fifty years ago, it has been instrumental in organizing 2,486 churches. Its conversions to Christ foot up more than a hundred thousand, to say nothing of as many more won from sectarianism. It has raised nearly a million and a half of dollars for the support of missionary work. These are the figures which have been tabulated. The Lord only knows all the untabulated results—the churches saved from decay and death, the preachers led into the ministry and kept in the work, the Christians which have been encouraged in every good work, the seed sown in minds and hearts to spring up and bear fruit in noble and ennobling lives, the influences set to work like leaves for the betterment of the home society and state—all these are invisible to mortal eyes. Besides the question may well be raised, what would be the status of the Disciples of today without the work and the influence—direct and indirect—of the American Christian Missionary Society. Eliminate it and you shatter our monument. It has changed the guerilla warfare of sixty years ago into something of the steady tread of trained forces. Our annual conventions have kept the army in step, and held it to unity of plan and purpose. It has borne the brunt of the battle for Christian liberty and Christian cooperation in behalf of the great commission. It has made unity of thought and action possible among ourselves, while we plead for the unity of all believers in Christ. It has developed Christlikeness by kindling and rekindling the necessary spirit which is preeminently the spirit of Christ. It has made the organization and work of all our other Boards possible. Not one of them would be delighting a great and growing brotherhood with their splendid reports but for the antecedent work of the American Christian Missionary Society.

The Society has done a splendid work, but it has no disposition to rest upon its laurels. It has made a good record, but it is better qualified now than ever to make a better one; and there has never been a time when its work is more needed than now. There is nothing more apparent than increasing confidence in its power for good, and with this increasing confidence there should be and must be increasing material support. We urge our readers, and specially the Lord's watchmen on the Tower of Zion, to make a special effort, the first Lord's Day in May, to raise double the usual offering for this department of missionary work. The land is teeming with material prosperity. The Lord is blessing his people in basket and in store. It is a good time to manifest our gratitude by "bringing all the tithes into the storehouse."

I want to plead with your Board to help us organize a church at Albany, the capital of New York. Albany is the largest city in the United States, except Providence, R. I., where we have no church. We have a few Disciples there, and I believe the work should be successful. As soon as the May Offering lets you know what the Board can do, let us know whether you can help us found a church at Albany.

Albany, N. Y.

God only knows how much New Mexico needs the Gospel of Christ. But it is wholly a mission field, and must be occupied at once or given up to denominationalism.

Percy T. Carnes, Italy, Tex.

This town was recently open to ocean navigation; it is rapidly growing. Thanks to your help, I went there and organized a church. There is a church property our brethren can buy for \$1,500 that cost \$3,500; the Home Board appropriate \$50 to keep me at work there a month to buy the property and put the new church on its feet? An early reply will oblige.

George Van Pelt.

I am doing mission work among my countrymen, the Scandinavians of Minneapolis. A number of business men have been standing by me during the past year. I have my wife, three children and old mother to care for, and I ask the help of the Board of Home Missions to stand by this work. I have been meeting with great persecution in the work, and it is only because of the love I have for this work, and the brotherhood, that I have been able to endure it and continue to preach the simple Gospel of the New Testament.

C. A. Holmgren, Minneapolis, Minn.

The Association of Disciples of Christ of Philadelphia believes that a self-supporting church can be built here in our mission. Can we look to your Board for some support? This work is exceedingly important, and it certainly is important that an aggressive work should be done in our large Eastern cities; it is our purpose to push this work forward in an earnest way. The success of our cause in the large cities means its advancement everywhere. May we not hope for generous support from the Board, as the importance of the work merits? Please let us know at an early date what you can do for us.

E. E. Montgomery, Philadelphia, Pa.

The Indiana State Board used the \$60 you let us have in supporting an evangelist in Seymour, Ind. Without your help he could not have gone there; the result is we have a church at Seymour; we have a preacher on the ground, the men are at work building a meeting-house. We now ask your Board for \$75 with which to help the church at Madison, Ind. Their meeting-house was burned and they must have assistance. Can we have the promise of your help?

T. J. Legg, Logansport, Ind.

We need a missionary so much. If you will send us a good man, six sisters of the church have agreed to take in washing to help support him in his work. Please send us the missionary. What would you do with such an appeal as that?

The American Christian Missionary Society is doing a noble work for the future in Galveston, which is destined to be a great city. The work is moving beautifully. Additions every week.

Jesse B. Haston.

Florida holds out her hands to the brotherhood appealing for help. Our State is increasing in population, and other religious bodies are spending money freely in this State. There are in this State about twenty congregations that have no preachers; if we are to be kept alive the help must come from our brethren.

F. J. Longdon, Jr., DeLand, Fla.

I am the only preacher of the Church of Christ in North Dakota. I sometimes feel lonely and discouraged. We have looked in vain for aid to more firmly establish our cause. We have but ten organizations in the State. I do not believe there is a more needy field in the United States than North Dakota, nor a field that would yield a more bountiful harvest.

J. F. Ainsworth.

We are only a few, struggling Disciples, meeting in a rented hall; poor in this world's goods, yet determined to uphold the banner of primitive New Testament Christianity. If you can help us in the days of our infancy and weakness, we will richly repay you. There is not a more important city in the South for our plea than Mobile. Help us get started.

J. W. Henry.

Hence it is to the strength of the cause in our own land we look for ability to go to the ends of the earth with the claims of Christ. If Home Missions stop or are even crippled, our work will dry up at the fountain.

D. R. Dungan.

Our Board has three hundred appeals like the above, awaiting the decision of the brotherhood in the May Offering.

Prayer for the May Offering.

Our Savior taught his disciples to pray: "Thy kingdom come." Disciples may now pray that prayer, according to the interpretation of our brethren, if they will change it into, "Thy Kingdom spread." Or understand by "come," "spread." This is in harmony with our Savior's teaching in another place, "Pray ye the Lord of the harvest, that he send forth laborers into his harvest." Why? To spread the kingdom. Necessary then? Yes. Why? Souls unsaved, not in the Kingdom,—about 6,000,000 of them. I have little faith in a man's prayer if he work not for its accomplishment. The May Offering is upon us. What shall we do? We must pray for its abundant success, and work for its glorious accomplishment.

Home Missions.

The reservoir from which the aqueducts of gospel truth are to irrigate the arid plains of the unchristianized world. America, richest of the nations, least burdened with taxation, first in religious liberty, is now and must ever be the basis of all our missionary supplies; the Christian soldiery, from which must be selected the color bearers of King Immanuel, the companies of trained soldiers to invade all lands and to subdue them by the sword of the Spirit in the name of Jesus the risen Lord.

The church of Christ ought to be more liberal with her Home Missions, for it is the planting of seed that will multiply into the harvest of increased missions abroad.

Our people need the inspiration and enthusiasm of larger conquests in mission work. Like idle children, we are liable to get into trouble disputing among ourselves about matters of minor import; questions of selfishness and selfish plans will forge to

the front when we have nothing else to do, but an enthusiastic crusade for Home Missions would drown the cry of the discontented; would silence the voices of wrangling and awaken a slumbering discipleship. Nothing so quickly stops the cry of despair as the counter-cry of triumphant victory.

THE OUTLOOK.

Venezuela and the United States.

Relations between our government and Venezuela are so much strained that our minister to that country, Mr. Loomis, has been recalled. This is the result of a quarrel between American capitalists and the government of Venezuela, which, it is asserted, is trying to plunder these capitalists, who have interests in the asphalt deposits there. We are bound to stand up, we suppose, for the rights of our citizens, but at the same time we must venture to say to believe that it is possible for them to do wrong. That what we know of "American capitalists" leads us to believe that they have been heaped upon Mr. Loomis from a different question. They are blows aimed at the United States.

One Result of Mrs. Nation's Crusade.

Temperance people have differed widely in their views of Mrs. Nation's famous hatchet crusade. It is not possible, we suppose, that any real temperance man or woman will regret that it has caused the election of at least four-fifths of the officials known to be intent on the enforcement of the Prohibition law. That is good. It will certainly prove to the officials themselves that public sentiment is with them and at the same time it will stop the mouths of the blatant wisecracks outside the state who have long since disgusted decent people with their twaddle about the failure of Prohibition to prohibit and even to keep the respect of its friends where it has been tried. Let these human ravens cease their croaking ever, evermore.

The Religious Newspaper.

It is evident that we have come to a transition point in the development of the religious newspaper. Many denominational papers are having a hard time of it. The Methodist Episcopal church has spent over a hundred thousand dollars in the last four years in floating its official organs. Some of the denominational papers have become undenominational; others have been secularized and now seek a wider constituency as family papers. A spirit of independence is in the air, party ties are weakening, and church members can no longer be dragooned into buying their own church papers, unless they find in them what they want. And one of the things which they do want is some information regarding what is taking place outside their own church circles. Feeling the throb of a common Christian life, they want to know something of the great world movements taking place around them. The thought and spirit of the age is becoming more and more cosmopolitan; and the religious newspaper which is Christian rather than denominational has the future in its hands.

As a straw indicating the direction of the current, take the following extract from a statement given by the Congregationalist of Boston, for its recent change of business management and policy:

"During the last few years important changes have been taking place in the field of religious journalism.

The secular press has given increasing space and prominence to news which formerly was left to the religious newspapers. On the other hand, the field of interest, from a Christian point of view, has broadened and changed till it includes the entire life and progress of the world. Denominational barriers have dwindled till they distinguish rather than divide bodies of Christians of different names, who work side by side to advance the power of God in all his world. The religious paper which Congregationalists demand must not only give them the news of their own denomination, but of the progress week by week of the whole kingdom of God among men. These changed conditions require far greater labor, skill, and expense in editing a first-class religious journal than were expected a generation ago."

A Just Rebuke.

If the Apostle James could speak again he would unite with that keen, logical, burning, inspired good sense more earnestly than ever against the religion of the goodly apparel and gold ring. Probably the snob spirit raids the holy precincts of the church oftener now than ever. And it is a distinct hindrance to spirituality. The Interior, always vital, vigorous and spiritual, gives that silly form of worldliness a just rebuke in its comment on the excerpt it also prints:

"At the celebration of the Sacrament of the Lord's supper at one of the Presbyterian churches this morning the elements were passed by two admirals of the navy, a general of the army, two justices of the Supreme court and a former secretary of state.—Cor. Record-Herald.

"Now that is pretty fine. We suppose, of course, that the admirals were in full uniform, the general in blue with gold trimmings and diamonds in his spurs, the justices in their gowns, and the secretary of state glowing with suppressed diplomacy. The Episcopal rectors, who take naturally to such cadery, would be green with envy; and the pastor's heart be lifted up like Nebuchadnezzar's just before he made an ass of himself—which should serve as a warning." A mere looker-on must feel that this delightful bout would have been better if the little javelin had not been hurled at the Episcopalians, who seem not to have been parties to the original offense at all.

The Growth of Benevolence.

The growth of benevolence in the United States is very gratifying. It shows that while there may be much selfishness in making money, there is less in regard to using it after it is made. From year to year gifts increase and men who make money are yielding more and more to a righteous use of it. The growth of this benevolent spirit may be seen when we note that in 1893, counting gifts above \$5,000, \$29,000,000 were contributed for benevolent causes. In 1900 such gifts amounted to \$47,000,000. This shows a broadening river of kindness. This feeling will doubtless by and by express itself in law and industrial conditions, when men of great financial ability will be willing to share that with others as they do now the fruits of their genius. And it is as reasonable to look for that, and it is as righteous, as for a literary man, a great orator, a preacher or a painter to consecrate his genius to the community. When this conception fully dawns on the hearts of men it will transform the world and transfigure the experience of millions of human beings. Another

pleasing feature about this benevolence is that it is broad. It pertains to the entire race, wherever there is need—from starving India to suffering, waste, Galveston. The world is growing better.

Bishop Huntington on Society.

The Episcopal church perhaps has more social influence than any other body of Christian and it is therefore gratifying to see that the religious leaders in that communion are being aroused to see the evil in something which hitherto they have either positively or tacitly pronounced harmless recreations. Bishop Huntington recently preached a sermon in Grace Episcopal Church, New York, in which he boldly rebuked the vice of gambling in the social circle. It must have sounded strong to his fashionable and worldly auditors to hear him say:

"It is possible that it can be true, as has been said, that among the leaders of society in New York there are persons who lend their countenance to the carrying on of public games of chance by renting property which is used for such a purpose? Is it true that there are many fashionable hostesses in fashionable life who will allow young men to depart from their drawing rooms greatly impoverished after having played games of chance in which they could ill afford to lose? Is it true that there are young women in good society who openly displayed jewels which has been bought with profits made at the gambling table in their homes? How vulgar, how infamous?

"There can be no doubt that all this is true to a very large extent, and that such games are played under one high-sounding name or another in the drawing rooms of houses where it is known there is no fear of a raid by the police. Indeed, the players are often those who are engaged in the effort to purify the morals of this city. Here we are with a committee of five and of fifteen trying to rid the city of poolrooms and of policy shops, while behind closed doors of private houses, into which no detective will dare enter, this gambling is said to be going on.

"No need of the spirit of discipline? What, then, is to become of society? With Sunday lapsing into a mere tradition, with the day which a New England mystic, not overfriendly to Christianity, made bold to call 'the backbone of our civilization turned, by common consent, from a holy day to a holiday; with marriage, the corner-stone of the family life, which in its turn is the corner-stone of the state—with holy wedlock degenerating into a mere fast and loose contract, and with love of pleasure so omnipresent and omnipotent as to have obliterated every landmark of decency, who shall say that the call for a revival of the spirit of discipline is ill-timed?

"Let society men and women assist in the work of making New York a better town in which to live by commencing the work of reform in their own homes. In no land where Christianity exists do women have greater influence upon public life than in the United States. Men are largely what women make them, and women should, therefore, use their influence with men to bring them to a realization of what they owe to God. They might well commence by trying to induce men to spend less time in their clubs and more in the worship of God."

Now if the good bishop—and he is one of the most spiritual men in ecclesiastical life to-day—will deliver a broadside against the dance of society, and then make war on the social wine cup, and keep up the warfare long enough, he will indeed be a shepherd to his people.



CONTRIBUTED.

WHEN SHALL THE BRIDEGROOM COME?

G. A. Gish, West Liberty, Ia.

Oh! happy day, when shall it come?
My sighing heart does pant and moan;
For I—the bride—have waited long,
And lingered in a world of wrong.

These many years I've toiled with care.
To save men's souls and make them wear
His name; so precious and so dear,
To all who will his claims revere.

Robes, which once were stained with sin,
Have been made white and now are kin
To him, who in his beauty reigns,
In Heav'n, and, not on earth in vain.

But while he waits, I will prove true,
To all he's given me to do,
By working in the night and day;
Saving souls his appointed way.

Then, when the day, the hour has come,
My work on earth will be well done,
My hands from blood will not be stained,
My spotless robe he'll not disdain.

HIS PRESENCE VERSUS THE ANGEL OF HIS PRESENCE.

By James M. Campbell.

One of the most striking points of contrast between the Old Dispensation and the New—and one the significance of which has been greatly overlooked—is the contrast between the mediation of God through angels, and his mediation through his Son.

Under the Jewish system God did not communicate himself immediately and directly, but through the mediumship of angels. Paul writing to the Galatians says that the law was ordained through angels (Gal. III:9); and Jewish theologians have not hesitated to name Michael as the particular angel through whom the law was mediated. The writer of the epistle to the Hebrews reasoning from the premise that the old dispensation was administered by angels, contrasts "the word spoken by angels" with "the word spoken by the Lord" (Heb. II:2, 3); and shows that the latter was more weighty and authoritative than the former, and that disobedience to it was visited with severer penalties.

When Moses pled for some token of Jehovah's guidance on the way from Egypt to Canaan, the promise was given, "Behold I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared." (Exod. XXX:14). In a later writing, in which the doctrine of the divine presence is more fully developed, when this same incident in the life of Moses is referred to, it is said, "In all their affliction he was afflicted, and the angel of his presence saved them." (Isa. IXIII:9). In the doctrine of "the angel of his presence" elsewhere called "the angel of Jehovah" "the angel of the covenant," and "the angel of redemption" the idea of a special providence reached its highest form among the Jews. Angels were God's messengers or servants through whom he spake; and by whom he directed human lives, and shaped mundane affairs.



Sometimes the angel of Jehovah's presence is distinguished from Jehovah himself, and at other times he seems to be identified with him; but in either case the idea that Jehovah is revealing himself mediately, is preserved.

The knowledge of God given by angels was of necessity relative, accommodative and partial. It was an advanced step in a long process of educational development. Nothing better has ever been given. But it was not final. In the fullness of time a more complete revelation was to be given. The anticipatory revelations of the Old Testament were as dawn before sunrise. In the one mediator, Jesus Christ, who combined in himself the human and the divine, mediatorship culminated. By him the gulf between God and man was bridged over. Through him God now speaks to man in a personal way. By him God has come into the closest possible contact with man. In him the union between God and man has been consummated.

God and the Individual.

The chief value of these special angelic revelations of the Old Testament is that, rising by them from the particular to the universal, from the special to the general, we are led to see that the eternal God has to do with the inner history of every moral being. The mysterious stranger who appeared to Abraham on the plains of Mamre stands before the door of every dwelling; the unnamed One who wrestled with Jacob wrestles with every rebellious heart to bring it into sweet submission and humble dependence; the "I Am" who spake to Moses out of the blazing thorn bush makes every common bush aflame with his presence, and vocal with his voice; the mystic warrior who confronted Joshua, still offers himself as a leader and commander to the people; the inspirer and upholder of Gideon still employs the weakest instruments for the accomplishment of his noblest works; the Man whom Ezekiel beheld upon the throne of providence continues to make all things work together for good in the lives of the good; the Son of Man whom Daniel in his vision saw endowed with "dominion and glory and a kingdom," has come to earth to establish his sovereignty over the entire human race. In him, whose name is Jesus, all the Old Testament theophanies find their unity, their interpretation and their complete fulfillment.

The Climax of Revelation.

Like all other outward manifestations of God, these angelic visitations were rare and brief. The divine visitor lingered for a few moments and disappeared from view. His coming was always a glad surprise, and was not designed to absorb the attention, but to furnish aid to faith, and to incite the desire for further and fuller acquaintance with the unseen God. The end for which these anticipatory revelations was given, was to prepare the world for the coming of Christ in the flesh. In like manner Christ, after his resurrection occasionally became visible, so that before fading altogether from sight, he might prepare his people for his spiritual and abiding presence.

The presence of Christ is the climax of revelation. It represents God as coming to man not by proxy, but in person; as dealing with man, not through intermediate agents, but through his Son. The Christian revelation is higher than that of the Jews. The Jews had "the angel of his presence," Christians have "the presence"—the presence of him whom the angels worship, the presence of the blessed Lord himself. How glorious their portion!

THE PRESENT DAY MEAN- ING OF THE MACEDON- IAN VISION.

Carey E. Morgan.

Our Lord answered the question "Who is my neighbor?" with the parable of the Good Samaritan. Put into a sentence, that parable answer amounts to this; that man is your neighbor who needs your help. There isn't any question of geography about it. Neither is there any question of geography in the Macedonian cry. It is not necessary to shout it across a sea or a foreign boundary. Wherever there is an honest cry for help in the extension of the Kingdom of the Lord, that is "Macedonian" in spirit and meaning. A recent appeal to the Secretary of the Home Society is, we are told, representative of volumes of the same character. "Dear Bro. Smith, Sec.: We need a missionary so much. If you will send us a good man, six sisters of the church have agreed to take in washing to help support him in his work. Please send us the missionary." What is there lacking in that to make it "Macedonian?" If Paul was so stirred by the vision of one man calling for help, what would he have said to these six women who are willing to become servants of others in a most menial and humble service, that they may become servants of Christ? Our brethren in the Home office at Cincinnati are actually afraid of their mail. They are under a constant strain because of the pitiful appeals that reach them by every post, which they cannot answer for lack of money. How gladly they would grant these requests if it were in their power to do so. This work has been neglected. Every man in the brotherhood, who is awake, knows that this is so. And this neglect is felt at the farthest limit of the world. If the Home Missionary Society could have had a hundred thousand dollars a year twenty-five years ago, we would now be doing many times as much as we are, for foreign missions. The effect of continued small offerings to this work will show banefully in the offerings for foreign missions twenty-five years from now. If we want great sums for world work in 1925, we must see to it that we get a just offering for Home Missions in 1901 and in all the years between the two dates. This must be so apparent to every reader that it needs only to be stated. To treat this Home work niggardly is to check the stream at its source, and that is precisely what we have been doing, as every informed man must admit. Some quiet their consciences as to this by recalling that large sums have been given to the State Societies and that this is all Home Mission work. That is true. We would not have any less given through those channels. But the State Society does not make the power of mission where we have 150,000 members, felt in Massachusetts or Georgia or Minnesota, where we have only scattered hundreds. About 800,000 of our members live in the territory from Ohio to Missouri and South including Tennessee. To depend on State Societies would be to build a fence about ourselves and shut ourselves in the territory. Maine, with her one or two congregations can never solve her problems with a State Society in Ohio or Indiana. Those that are strong must help those that are weak. This is the essential meaning of all missionary work. The National Society recognizes this principle and adjusts to it. There are indications that the offering in May for the work will be larger than ever before. Our Secretary is indefatigable. He is heart and soul in the work and

leaves no stone unturned. The churches are waking up to this need and are coming to recognize it as vital to our life and growth. The men among us who see farthest are most urgent in their plea for a liberal offering and this includes those who are specially committed to the foreign work. They see the necessity and give voice and pen to this advocacy. The Christian Century urges its readers, everywhere to fall in line and to help make the May Offering for Home Missions what it ought to be.

THE DISCIPLES OF CHRIST AND HOME MISSIONS.

F. L. Moffett.

There was something significant in the fact that the century just closed, which was a remarkable century in many respects, saw the Disciples of Christ as a religious body, making remarkable strides in almost all departments of work. That which has attracted most attention is our numerical growth, gaining from 1890 to 1900 eighty-seven per cent. Our religious neighbors have assigned various reasons for this growth, and while it is helpful to see ourselves as others see us, yet it is possible that those who are within the movement can appreciate it best, and if we can remove whatever scales may have gathered upon our eyes, we can better than any see our relation to American life and American forces. The Disciples of Christ should realize that they have come to the kingdom for such a time as this, and should seize their opportunity eagerly. While others are struggling with impediments of various kinds, we are free to move directly to our work unhampered and unhindered. It is quite evident that the present demand is for a simple faith. Doctrinal statements of belief as tests of fellowship were in a shattered condition as the century passed out, but the Christ had not suffered by the crush of creeds and the wreck of old theological worlds. We enter upon this new century with our Lord more fully enthroned in the hearts of men than ever before. We should evangelize America because we are presenting to the people that simple faith which the world is demanding now. What beauty in the life and character of Christ! What a power over the lives of men is his life! It is no wonder that the world has become tired of dead dogmas and turns its eyes toward the living Christ; and no doubt the progress which we have made in the past is because we have preached Christ and him crucified, and the only tests of discipleship and fellowship we have made is faith in and obedience and loyalty to the Christ. Never was America more ready to receive such a gospel as this than now. There is among the people both a conscious and an unconscious drift toward the Christ of the Gospels. Never was there so much interest in ethical questions, and nearly all measurements are made by the ethics of Jesus Christ. The conscious drift is in the churches. What did Christ teach? What did he do? These are the questions which are being asked on every hand, and his teaching is more and more being made the standard of conduct. Outside the church there is an unconscious drift in the same direction; the same tests are applied, and the same standards held up, but quite often the sources of their ethical standards are not known to them. The work of the church in this century is to so present Christ to those who are without, those who are hungering after the right, that they will see him in all his beauty, and shall accept him whom they now ignor-

antly follow in matters of conduct. Who can do this better than the Disciples of Christ, and is it not a duty which we must perform? The position which we occupy makes it imperative that we do more to evangelize America.

Our Adaptability.

We have ever found ourselves able to adapt ourselves to new and changing conditions. Some religious bodies are suffering because they cannot readily change to meet the changed conditions which we find at present; their organization or system of doctrine was in perfect harmony with conditions in past centuries, but entirely out of harmony now, and these will suffer even more in the future, for the nearer we get to Christ, the more Christian our environment becomes, the more out of touch will these find themselves unless they can change more easily. The nature of our position is such, our intellectual liberty is such, that matters which seriously disturb others become an inspiration to us and give us a better understanding of what liberty in Christ means. One is our Master and we are brethren, and that our position is broad enough to include all who love the Lord and want to obey is our hope for the future, and one of the strongest reasons for making home missions more important in our churches.

Our plea for Christian union finds a very fertile soil everywhere now. This has been expanded upon so often that I need only mention it here, but this is only one more point of contact with the present and makes our work most successful. Could we have a more encouraging outlook than we have as a religious body? And when I speak of this it is not in selfish pride, but rather that we may do the Lord's will to the extent that we are fitted for it and capable. Let the home mission offering in this first year of the century be adequate to our ability, and worthy of the cause in which we are engaged.

NOW IS THE TIME TO SEND THE GOSPEL WEST.

B. F. Clay.

It may be said that all times are the proper ones in which to have the gospel of our Lord preached to the people, but there are special reasons why I desire to emphasize our duty to have the gospel preached in the West at this particular time.

There has not been such a tide of emigration to the West within the past twenty-five years as has set in within the past year. For various causes this is true. On account of the opportunity to sell their holdings in the East and middle West many people are disposing of their property and are coming West in the hopes of bettering their condition. These people are coming to the newer states because lands are cheap, and they are settling with a view of making permanent homes here. For this reason there is an imperative duty upon us to see that the gospel is preached to these new settlers. We owe it to our Lord to see that the gospel without any admixture of the human element should be preached in this new field. Others are coming with their humanism, and their sectarian systems, and they are busy establishing churches that will always be in the way of Apostolic Christianity. Unless something more than we have done in the past is done to give the people of these new states the pure gospel we will not even be able to hold our own people who come West to

live. Already we have lost Disciples of Christ by the thousands. Scarcely a week passes but what I am told of some one who is now a worker in some sectarian church who was once a member with us. They are numbered by the scores in this town, and all because they settled in some place in this country where for a time they were cut off from the Christian church, and desiring a church home they went into some other church. This often resulted in dulling their keen appreciation of our plea and made them tolerant of the errors and divisions in the religious world. When afterwards the opportunity came to associate themselves with our people they declined to leave their present associations. Oftentimes, too, they had raised a family of children who had gone into these other churches and these became ties to bind them to sectarianism. I sincerely trust that hereafter something shall be done to prevent this wholesale loss of our own people.

Timely Efforts of Others.

I do not exaggerate when I say that money is being poured into the states of the Rocky mountain section by the thousands of dollars to build up other churches. Men of decided ability are sent here to gather the people into the churches that are being established with this money. It may be said by some one that much of the money is wasted. Grant it for the argument's sake; we must also grant that this money belongs to other people, and they are evidently working hard to build up what they believe is right and good. When we go into a community where others have established their cause and seek to teach these people that we have a better plea to make the people are ready to ask us: "If that is so, why did you not send it sooner, even before what you denominate error was taught in this community. You had the same opportunity as these others, why did you not avail yourselves of it?" To that question I ask my brethren of the East to respond; for the few Disciples of Christ who are in the churches of the West are certainly doing their utmost to have this gospel of light and salvation proclaimed in these states. But they are very few in numbers and generally poor in purse. The people who compose the other churches as a rule come from the Eastern states and often have unlimited capital to draw upon for the prosecution of their work. One religious body in this state has built in almost every town where they have as many as a half dozen people a good house of worship; those that I have seen will average about \$3,000 in value. In many cases years have passed since these houses were built, and little or no progress has been made, but they are holding on and still pouring money into the state. Judging from what I have seen of our people in the West I am free to say that if anything like this could be done by our people that we would in less than five years lead all other people in the state. We have a gospel that is always well received, and the plea we make convinces men that some day this cause is bound to win.

Will We Improve the Opportunity?

I trust then our people in the East and South will realize the opportunity for the cause we love and that this year they will see to it that there is a much larger offering made for the establishing of the Christian church in all of this Western land than has ever yet been made.

CHRISTIAN UNION: A SYMPOSIUM.

(Continued from Last Week.)

To the Editor of the Century: Dear Brother—I am glad to know that something is to be said upon the matter of the practical application of the plea that we have so long been making for Christian union. And, furthermore, I think that you have said the needed word. I most heartily agree with what you have to say in your editorial, and can endorse the same for I consider it one of the most feasible plans which has been presented.

Nothing has been done to secure a closer union of the Christian forces of our city. Such an attempt was made this winter, but did not receive the endorsement of two of the leading churches, one of which, I am sorry to say, was our own. I made a strenuous stand for the measure, but failed to carry my brethren with me. And this having failed, there is nothing now before us. This is the second attempt made since I have been here to secure a union movement. And in both of these efforts I have found that our brethren were most difficult to enlist, even in sympathy. And in view of this recent experience your editorial met my most hearty endorsement. I think you propose coming at the problem in a most practical manner. Fraternally yours,

Oskaloosa, Ia.

J. P. McKnight.

Editors Century—Dear Brethren: Your editorial, "Appeal" read. I think the plans proposed feasible in very many places; in fact, in general, and that the general view taken entirely correct. I think it timely and greatly needed. We need more writing of the kind.

We have union Sunday evening services during July and August every year, seven churches, representing four communions, uniting in these. These started with my church.

Last fall I advocated union Sunday afternoon meetings for men in the hall. These were conducted six Sundays and ended with the week of prayer, a grand union effort which aroused much comment in the city. The pastors of the city meet in the study of our church every Monday for an hour of prayer and conference.

We have been considering a grand union revival, which will probably be consummated next fall or winter. There is a much closer relation and feeling among the churches in this city than has before existed during my seven years' pastorate. We hope to do even more in the future.

Hoping that we may have more articles like the one mentioned, and that much good may come from them, I am yours truly,

Covington, Ky.

Geo. A. Miller.

Editor Century: Dear Brother—Your editorial "An Appeal" contains some timely suggestions which have long been on my heart. I feel that our splendid plea is in danger of being so narrowly interpreted as to fall far short of the glorious end at which it truly aims. At times I think that perhaps this feeling is my own fault, if a fault it is; but then this can scarcely be, for on the ground of being the third generation of my family in the church I may be indulged the conceit of being a disciple of Disciples. There is no one, I am sure, who has a greater love for the church than I. My

criticisms are therefore those of love; and if it shall degenerate to the place of merely a petty religious party, no one will be more sorrowful.

We have a definite message to both the Christian and the non-Christian portion of society. Both of these messages must be presented with robustness and with entire freedom from the least suggestion of hypocrisy. I do not, by any means, mean to accuse any portion of our brethren of this; but if we fail, or refuse to work with other Christian bodies in the salvation of the world, they may, at least, so look on us. This suspicion will hinder greatly the very end of union in which we are so vitally interested. The task of uniting Christian workers has already proven itself to be no easy one. And from what has happened in our own short experience as a church it is not to be hoped that the Christian people of other churches will leave their denominations and come rushing into our churches in accordance with the programme now generally advocated by us. If Christian union shall ever come, as we verily believe it will, it will be certainly by the co-operation of a larger number of facts and forces than are to be found at present in our method of work. I am in complete accord with the article.

Owing to local conditions not much has been done here in securing a closer unity of Christian forces. At my suggestion we had last summer three Sunday evening union services. We also joined with one of the churches here in the farewell service of its retiring pastor. In this we attended as a church, and it was thus announced in our city papers. This is not the usual practice of the various churches here. Just recently we have joined the local M. E. Church in asking the Northwestern Indiana Conference to select our city as its next meeting place.

I am interested in this movement, and want to stand with those who are moved by the same purpose. I am sure not one of us would be untrue in the least to our great cause, but we do want to see it do its largest possible good.

Rensselaer, Ind.

A. L. Ward.

Dear Brother:—The Central Christian Church, of which I am at present the pastor, is and has always been at the front in any federation of moral and religious forces in this city. At present we are in an aggressive campaign for the enforcement of the law against liquor selling. This is a part of one tremendous agitation going on all over our state. Yet there are elements of special difficulty in the situation here in this the metropolis of Kansas and I am glad to say that I have had some humble part in the attempt to overcome these.

As for definite work looking toward "Union" as generally understood by our people, and as embodied in current presentations of "Our Plea" we are doing nothing except to preach it from our pulpit, talk it among our friends and give some illustration of it in our own lives and attitude. In my humble opinion any revitalization of the movement to unite the people of God upon the "Program of Apostolic Christianity" must be preceded by a more complete study on the part of our ministry of the question. What was "Apostolic Christianity"? It is conceivable that even the sainted fathers did not fully exhaust this inquiry. Some things have been perhaps deemed essential to "Ap. Christianity," which are not so apparently so at this stage of thought.

Kansas City, Kansas.

Charles M. Sharpe.

At the**CHURCH****FIVE MINUTES' SERMON.**

By Peter Ainslie.

*Blessed are they that have not seen and yet have believed.—John 20: 29.

The world is gaining knowledge and achieving marvels in mechanics, but it is losing faith in God.



The life of trust is thought to be out of the practical and men want to see everything before they believe. The ancient Jews said: "Bring down Christ from the heaven and let him reign on earth, and we will believe in him; or, if it was the Christ that died on the cross, bring him up from the dead and let us see with our own

eyes this risen Christ and then we will believe on him," but Paul in his letter to the Christians in Rome answered this objection by showing that if what they asked should be done it would be sight, not faith, consequently the chief aim of Christianity, which is the restoration of man's faith in God, would be defeated and he lays down clearly this sublime requirement and promise: "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Many believed the words of the angel, Nathanael believed the words of Jesus, Abraham believed God, and these are the greatest acts of the human heart. One of our greatest mistakes is to undervalue simple faith and regard some work of man's hands as greater, but the work is without virtue except faith be the mover, and where there is faith there will be works. This world looks only upon the latter and cares little for the former. "Without faith it is impossible to please God."

The apostles saw and they believed; Thomas breaks forth in a most remarkable ascription: "My Lord and my God!" All of the apostles see him in his body from the tomb and Paul, years after, has an unparalleled experience when he sees Jesus and hears his voice. God was greatly honoring the world. No one can read these stirring facts without himself being stirred, but here is the glad message of my text, so sweet that one must almost break down in its comprehension. It is this: You are more blessed than the apostles or Thomas or Paul, for Jesus himself said: "Blessed are they that have not seen and yet have believed." You have not seen him, but you believe that he is the Christ. You have complained of your weak faith. Stop, you have a wonderful faith. It has been nearly two thousand years since Jesus was on earth, and he promised then to return shortly, but he has not come yet; but here are millions believing that he is the Christ and that he will come again. If the world laughs at your faith and hates you for it, you must remember that the world laughed at Jesus first and hated him without a cause.

A new song should be upon our lips, and let that song be "Thou hast filled our hearts with gladness." Nearer the noon, hotter the sun; nearer the end, greater the blessing. God is dealing graciously with

his children and in these days when some are in tears and sorrow and anxiety, God has set over our pathways arches of benediction. Every day is a day of new blessing and the life of trust should be the life of every soul born into the everlasting kingdom.

O Lord, thou hast not dealt with us according to our sins nor rewarded us according to our iniquities, but thou hast remembered our weakness and blessed be thy name. Amen.

BIBLE SCHOOL.

Subject: Jesus Appears to the Apostles. Lesson April 28. John 20: 19-29.

HISTORICAL SETTING.

Lawrence Atkinson.

It was the first Easter evening, and the disciples were gathered together, probably in the upper room, endeared to them by many precious memories of their beloved Master's presence. The doors were bolted for fear of the Jews. While, perhaps, they were talking about the strange experiences of some of their number at the sepulchre and of the two who had that day journeyed to Emmaus and had just now returned, and of Simon, Jesus came and stood in their midst and said: "Peace be unto you."

**The Same Jesus.**

Luke and John have preserved for us two complementary aspects of the first appearance of the risen Lord to the apostles. Luke enables us to understand how he assured them that he is the same as before his resurrection. He gave them confidence in his unfailing sympathy, by showing that he bore even to the throne of heaven the marks of his undying love.

Their First Message.

The first words of that evening were words of loving encouragement. Rebuke, discipline, instruction, came later. The risen Christ had a touch of feeling for their fears and infirmities. If it were not so, the thought of the permanence of the characters we are building would be almost intolerable.

Its Import.

That we shall live on with all the results of the past a part of us is truly a prospect of overwhelming solemnity. But the lesson of the risen Christ pausing to minister to the weakness of his fearful and doubting disciples enables us to face the future without dismay. As he was the same though exalted in glory, so we may hope to retain our identity while losing our imperfections.

Their Mission.

John enables us to see how he directs their attention to their active mission. When convinced of the presence of their beloved Master they were glad. Then he gave them the far-reaching commission, "As my Father sent me, even so send I you," thus indicating to them that it was to be their privilege to carry on the work he had begun. He came on a mission of salvation, and theirs is to be the same.

Breathed on Them.

The very same Greek verb (here only in N. T.) is used by the LXX in Gen. 2:7 of breathing life into Adam. This Gospel of the new creatures in Christ looks back to the first creation. "Receive ye" implies that the recipient may welcome or reject the

*This is the golden text for the Sunday school lesson for April 28, 1901.

gift. There was therefore an Easter as well as a Pentecostal gift of the Spirit, the one preparatory to the other.

Remit—Retain.

The interpretation, to be consistent with other Scripture, is that this remission of sins which they were to proclaim was to be conditionally declared, being dependent upon a compliance with the terms—faith in Jesus Christ, forsaking of sin, and a trustful obedience.

Doubting Thomas.

The remainder of the lesson relates to the difficulties which made Thomas doubt the testimony of the rest of the disciples. In the same place, one week later, the Lord appeared again and addressed himself directly to Thomas. Thomas saw and believed. He was transported from the depths of doubt to the height of joyous trust and faith. There is no hint in the record that he now offered to put forth his hand into the wounded hands of pierced side. To see was to believe. Jesus does not say "because thou hast touched me," but only "has seen." The same blessedness is for all ages to those who believe.

AS CHICAGO TEACHER'S NOTES ON THE LESSON.

Ellas A. Long.

April 28, 1901. Subject—Jesus Appears to the Apostles. John 20: 19-29. Golden Text—John 20: 29.

Here we see the Prince of Peace in his glorious role as a soother of troubled hearts. Once before and once after disclosing himself (verse 20), does the Lord utter the keynote of his kingdom, "Peace be unto you." This lesson makes clear, first, the fact that the assembled apostles now were in actual fear of the Jews (verses 19, 26), while their "unbelief and hardness of heart" (Mark 16: 14) and the stubborn skepticism of Thomas, called forth the gracious help which the Lord was ready to impart. To troubled ones now he says "Peace be unto you, let not your heart be troubled."



Verse 19. Precaution in Fear. "Same day and evening." It was still the first Lord's day and this his fifth appearance since the resurrection. The probable cause of the assembling was the reports from distinct sets of witnesses, our Lord actually had arisen and was alive. . . . "Doors were shut." The doors were shut to the world making this a fit divine meeting place. Matt. 6: 6. Too often this is reversed. The doors are shut to Christ while the world occupies. Material doors can never shut out Christ where he is welcome; only the closed door of the heart can do that. Rev. 3: 20. . . . "For fear of the Jews." They might be the next victims of Jewish hatred, for persecutions had been prophesied and we recall that the life of Lazarus before had been threatened. This fear continued later. (Verse 26.) . . . "Came and stood." Thus closing this momentous day with his assembled disciples. . . . "Peace be unto you." When Jesus is received there is peace with God, peace with man, peace with one's self. It is one of the fruits of the spirit (Gal. 5: 22), a gift of God. It comes by faith (Romans 5: 1) and prayer (Phil. 4: 6-7). These apostles were now to become preachers of the gospel of peace and reconciliation.

V. 20. Convincing Proofs. "When had so said?" Referring perhaps to the upbraiding "with their unbelief and hardness of heart" mentioned in Mark 16: 14. . . . "Showed hands and side." To convince their skeptical minds that he was indeed the leader whom they seemingly had lost in despair. His hands and side showed the crucifixion wounds, thus impressing the close relation between his sufferings and his glorification so soon to come. As further proof, he called for food and ate with them (Luke 24: 41-43), and this especially impressed them. Acts 10: 41. . . . "Disciples glad." To have him whom they had forsaken, and in whom, as a Messiah, their hopes had become completely shattered, now to return and graciously receive them was indeed grounds for great gladness. What consoling thought that as we commune together in his name, however we may have ill treated him in the past, he will if we repent yet come and gladden our hearts.

V. 21. Startling Commission. "As my Father hath sent." Place the emphasis on "as." From faithlessness and deepest

gloom, they are carried to the highest plane of service as leaders in a world-wide work. Here it is supposed comes in the amazing proclamation, "Go ye unto all the world," etc., of Mark 16: 15-18. . . . "So send I you." An apostle is a sent one; that is the meaning of the word. Christ was the first great apostle (Heb. 3: 1) but he now turns his apostleship over to his followers. The program of his apostleship is laid down in Isa. 61: 1-3, its keynote: serving others. He came not to receive but to give; not to enjoy but to endure. And his followers are sent for the same purpose that brought him; with the same authority, influenced by the same spirit and to have the same divine companionship. Do we realize the greatness of that transfer of service?

V. 22. Symbol of Commission. "Breathed on them." It was a breath of divine life. See Gen. 2: 7. John 3: 6. It was a symbol of the enlarged power they shortly should receive and which was abundantly fulfilled at Pentecost. "Receive Holy Ghost." Not yet in its fullness (Luke 24: 49; Acts 2: 4) but indicating that the spirit was to come from him. There can be no effective work by the individual, by teacher or scholar until the Holy Spirit, which is none other than the spirit of Christ takes possession. Out of his fullness we are to be filled. John 1: 16. He is the vine; we are the branches.

This was later made clear as follows: "Christ liveth in me (Gal. 2: 20); "Christ who strengtheneth me" (Phil. 4: 13); "Worketh in me mightily" (Col. 1: 29).

V. 23. Effectual Effort. "Whose sins ye remit." Not actually remitting sins for God only can do that, but effecting such a result by entreating men to accept pardon and remission of sins. Acts 2: 38. Forgiveness is everywhere dependent upon repentance and faith. By Christ's death there is forgiveness or there is retention of sins as the hearers may choose: go preach that truth. Carry it where it now is unknown. Whosoever, by your having done your duty, hears and accepts, his sins in effect "ye remit"; whosoever, because of your failure can not hear and accept this truth, his sins "are retained." What a responsibility this solemn truth imposes upon us.

V. 24. Notional Absentee. "But Thomas." This disciple was of a notional, doubting nature when he should have been believing. That he was "faithless" is shown by Verse 27. He had very many reasons for not disbelieving. Matt. 16: 21. Jno. 20: 18. Luke 24: 13-33. His trouble, like that of many a one today, was, that he set up notions of his own, against the testimony of God's prophets, apostles and Jesus Christ himself. Yet he had a great measure of admiration for Jesus. John 20: 28. . . . "Not with them." He was absent from the previous meeting. He stayed from the very place where his doubts could have been dispelled. What a picture of present-day Thomases. Those who need proofs, sermons and the Bible most, stay from where these are.

V. 25. Witnesses Discredited. "Except I shall see." Ten witnesses among his own companions, in addition to all the previous attesting scriptures, had not been enough to move Thomas from his stubborn doubts. He permitted the terrible facts of the trial and death to so impress him, that if he is to hope again he must see facts equally clear. . . . "Hands—my finger—side." Thomas could not realize how fully that which was in his mind and on his lips was known to his absent Lord, as is made clear in verse 27.

V. 26. Unhappy Days. "After eight days." This was the second Lord's day, one week after the resurrection. The Jews' method of expressing a week being to include both extremes. Days of doubt always are unhappy days. Because Thomas absented himself from meeting the disciples (verse 20) he was forced, for a whole week, to walk in painful uncertainty where he might have had light and gladness (verse 20). . . . "Again within." They did not forsake the assembling of saints even in dangerous times. Heb. 10: 23-25. Meetings by saints, behind closed doors because of danger, often have been held since those days. . . . "And Thomas." Perhaps urged to be present by the earnest invitation of the others as now they are fired with new zeal. Let us consider it a privilege, to urge doubting Thomases to come where they will be convinced of the truth in Christ. . . . "Then came Jesus." As he always will come under like circumstances.

V. 27. Practical Evidence. "Then said he." A pattern of kindness and gentleness towards those who doubt when they should believe. Thomas must not be allowed to stay in the background, covering up his notions and feelings, if kindness can win him. . . . "Reach hither thy finger." Now we see Christ meeting Thomas' own language, by comparing "finger," "hand," "side" and "believe" in verses 25-27. Jesus all the time knew the hard, unbelieving things this apostle had treasured in his mind and had spoken injuriously to others. . . . "Be not faithless" referring not alone to a question of direct proofs but to a spiritual condition. A warm, receptive heart is one of the requisites for believing the word of God. To de-

mand evidence, sometimes is a sign of backsliding. He that doeth the doctrine shall know.

V. 28. Adoring Exclamation. Christ's patience conquers at last. From being the greatest skeptic among the apostles, Thomas becomes the most convincing witness of the lot. The effect of this apostle's doubting is to prevent others from doubting. Even Thomas' doubts were among the "all things" that "worked together for good." Rom. 8:28. . . . "My Lord and my God." To address Jesus as God was the highest confession of faith which yet had been made.

V. 29. Faith Without Sight. "Because hast seen." Referring to his intellectual assent which was based upon a sense of sight and touch. . . . "Blessed are they—not seen—have believed." The eleventh chapter of Hebrews contains a grand roll of such believers. But Jesus refers to future believers. Also, faith which rests on Christian testimony, is as strong, and may be even more blessed, than that which rests on sight. It is such faith that has been most fruitful in large blessings to the world. It is the faith which comes through childlike confidence in a Father, added to the intellectual assent that is based upon historic evidence. Jesus stands out more clearly before the world today than he did before the disciples. It is the duty of sent ones, which includes "everyone that heareth" (Rev. 22:17), to bring doubting souls into contact with the convincing Lord, to have his life touch human life, and above all to let nothing of a personal nature come between the reverent questioner and the Christ who came to save.

PRAYER MEETING.

Fred'k F. Grim.

THE PROMISES OF GOD.

II Peter 1:4. References, Psal. 73:24; Isa. 43:1, 2; Matt. 6:28-32; Acts 5:31.

All life in its final analysis must rest upon faith. Science starts with a faith postulate; society could not hold together without the mutual confidence which it begets; and an integral and necessary part of religion is formed by it. But do we not see how closely our Christian faith is linked with the Divine promises? The very trust and confidence we have in God as a being ethically just and holy, causes us to look for every disclosure of the Divine purpose and to accept with gratitude every promise of blessing and mercy; and these in turn strengthen our faith so that we may go forth seeing that which is invisible.

The Bible Is a Covenant Book.

A book of promises. In it God has revealed his love, and man finds his own best self. All along the way God has made his promises to man—to Abraham, to the children of Israel through Moses, and to the whole world through Christ. They are exceedingly great and precious promises, the Apostles tell us, and our own experience confirms us in this belief, for they have to do not only with the life of the present but with the eternal life which has its beginning in the present. Through these promises we become partakers of the Divine nature and are brought into vital touch with the source of life.

Conditional.

But let us bear in mind that we can not receive the blessings of these promises only on certain conditions. A man can not be living in sin and lust and at the same time experience the blessings of Divine grace. God is always willing to give, but we must appropriate; we must weave these promises into the fibre of our moral and spiritual life. His word is sure and steadfast, and if we but trust him he will guide us all along the pathway of life, shielding us from the wiles of the tempter.

But still more, if we but have the faith to rest in the Divine wisdom and love, we will be relieved of all anxiety. He clothes the flower of the field; he

noteth the fall of the sparrow, and much more will he care for us. Oh that we might be willing to take him at his word! How much of life is wasted and blighted by fretting and worrying! I have known people worth thousands of dollars who were living in dread of the poor house. "Oh! ye of little faith!" It would seem at times that we only half believe, and yet we say, Yes I believe; take notice that I am sound in the faith; and then our

Halting. Half-Hearted Endeavor

shows us to be the real skeptics, the most dangerous infidels. We may fail sometimes to keep our promises, but God can not fail. The store house of his riches are inexhaustible. What joy and peace come to the soul of that man, though he may be poor in the things of this world, who has come into the conscious realization of Divine sonship and filial love. Our earthly possessions, no difference how dear they may be to us, must fade away, but the word of our God endureth forever.

We can not attempt to name even a few of these promises, but there is one which may be considered all inclusive; and that is the Holy Spirit, which is promised unto all them who obey him. The very abiding presence of Christ in his Spirit is to be with us always, even unto the end of the age.

Ye children of the light
Arise with Him, arise.
See how the day star bright
Is burning in the skies.

Leave in the grave beneath
The old things passed away.
Buried with Him in death,
O live with Him today!

—William W. How.

CHRISTIAN ENDEAVOR

Charles Blanchard.

FIDELITY TO PLEDGES: "I PROMISE."

Topic for April 28: Psalm 65: 1-4; 61: 1-8; 116: 12-14.

Precious are the words of God's ancient servant, the sweet singer of Israel. Promise and praise are beautifully blended. Gratitude finds expression in words of glad thanksgiving.



"The Cup of Salvation."

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call on the name of the Lord." There is something striking and suggestive in this language. The best of all service is genuine gratitude that recognizes God's goodness and honors his beneficence by drinking deeper, and with ever-increasing delight of the waters of life. It is life he wants us to have. God is life and love. Giving does not impoverish him. Live—live—is what every blade of grass, every bursting bud, every springing flower is saying. But we are so slow of heart to see, and to believe, and to understand. We mourn over the dying, forgetting the word: "Precious in the sight of the Lord is the death of his saints." We are dumb, blind, hopeless, yet all God's larger words are calling us to life. By all his benefits, by our dying, he is calling us to take the cup of salvation. Enriched through death is nature's perennial persuasion. And this we have of the Lord likewise. But in our passionate pursuit of the things that perish,

and which are really little of true life after all, we neglect the springs of his salvation, which might be freely ours. O this is no fiction—I feel it, know it, yet falter, with the cup of salvation to my feverished lips.

My own dear mother lies dying tonight. Almost her last words to me, before dropping off into delirious dreaming of the old farm home, were, "You will bring me a drink when I want it, won't you, Charley?" And what did I say? "Why, yes, mother; whenever you want it."

Say you, will our God do less for us—our Father—whose children we are, if we will but take the cup of salvation, and call upon him?

There is this about the cup of salvation—we must take it. It is the way of life. It is free, and God wants us to be free. It may be, in our extreme faintness, perchance in our faithlessness, because he is pitiful and gracious, he will put the cup to our famished lips, as we to the lips of our sick and dying; but it is better to take the cup in our own hands. God wants us to do that. In a peculiar sense, spiritually, no one else can do this for us. Spiritual self-help is a noble spirit of liberty. It is God-given. But multitudes perish from ignorance, indifference, infidelity, while the sweet springs of salvation overflow from the unfailing fountain. I am afraid that

Spiritual Indolence

is one of the serious sources of spiritual death. Yes, downright laziness, in the things that pertain to life and godliness. Christian endeavorers are sometimes afflicted with this spiritual apathy—a sort of spiritual spring-fever! It is a fruitful cause of broken pledges. The C. E. pledges, like the cup of salvation, must be taken—worshipfully, gladly, gratefully, continually. It is a beautiful thing to take the pledge, if it means taking the cup of salvation. It is a vain thing otherwise. O take the cup of salvation freely, rejoicingly, repeatedly, and to repletion. Be filled, satisfied!

C. E. READING COURSE.

SOME AXIOMATIC SAYINGS OF OUR PIONEERS.

A. P. Cobb.

These "sayings" admirably outline the pioneers' difficulties, methods and motives. First in importance, as it was first in the order of its development stands that magnificent maxim which so admirably sets forth "Our Plea":

I. "The Union of All Christians"

upon the one foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone." A clear understanding of this glorious "plea" is essential to all who would grasp the meaning of the mighty movement upon which God's blessing has so signally rested that its rate of increase has far surpassed that of any of the great historic churches. When full credit has been given the pioneers for their splendid abilities; when all honor has been paid to their heroism and devotion, it will yet remain true that it was not they who conquered the pride and prejudice and prestige, the wealth and social position and historic renown of the powerful organizations which confronted this handful of brave men. The secret of their success was in the masterly generalization which with irresistible power and tenderest pathos appealed, and still appeals, to

all who love our Lord Jesus in sincerity. The union of all Christians upon the one foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone! It is the rallying cry which stirred the heart blood of the Campbells, and Stone, and Scott, and Johnston, and all the heroic fathers who, through poverty and obloquy, labored for in the advance where the stones were sharp and the brambles thick; where praise was scanty and oftenest came after the clods had fallen upon their coffin lids. It is the very pith and essence of all that has been said and done for the restoration of primitive Christianity. No young Disciple who comprehends its luminous language can be ignorant of the meaning of our movement. Out of it flow all the other axiomatic sayings of our pioneers. They are but corollaries and deductions. Never since the days of David's conflict with Goliath was the instrument more perfectly adapted to the user.

With intense pain our fathers contemplated a warring and divided church. With Paul (I Cor. 1:10, 13 and 3:1, 4) they believed these divisions among Christians to be sinful. With our Lord (John 17:20, 23) they longed and prayed for the visible oneness of "all who believe on" him. Christian union was with them a passion more intense than that of Sir Galahad for the Holy Grail, or that of the crusaders for the Sepulchre of our Lord. The motive that drew together our heroic pioneers was love for Christ, whom they saw wounded in the house of his friends; and love for the multitudes here, and in heathen lands, who were perishing through the sinful divisions among Christians. Nor were they mere visionaries led captive by their unbridled enthusiasm. God gave them the spirit of power and of a sound mind. They were men of far-sighted sagacity. They not only longed for Christian union; but they believed it was more than a beautiful dream, and that God's word afforded a practicable way to the desired end. That way in essence and outline, in summary and suggestion, they presented in these immortal words: "The union of all Christians upon the one foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

The pioneers were great statesmen of the church, whose penetrating insight detected the disease under which Christianity was languishing, and whose genius discovered and applied the remedy which lay ready for them in God's holy word.

Out of this luminous plea grew the other maxims of the fathers. Over against the warring creeds of Protestantism the pioneers set the noble maxim of Chillingworth: "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." This they wisely modified into the second of their sayings:

(Continued next week.)

Lord, I despair myself to heal;
I see my sin, but cannot feel;
I cannot, till thy Spirit blow
And bid th' obedient waters flow.

'Tis thine a heart of flesh to give;
Thy gifts I only can receive;
Here, then, to thee I all resign;
To draw, redeem and seal is thine.

Speak, gracious Lord, my sickness cure,
Make my infected nature pure:
Peace, righteousness and joy impart,
And pour thyself into my heart.

—John Wesley.

Notes & Personals



W. D. Deweese reports three additions at Kankakee, Ill., last Sunday.

Meade E. Dutt reports six additions at Bangor, Mich., since we heard from him last. Work there is in splendid condition.

The receipts for foreign missions for six days ending April 12, amounted to \$4,694.79, a gain of \$276.73 over the corresponding time in 1900.

Edwin E. Curry reports from Sullivan, Ill., that there were seven additions there Sunday, April 14, also that Anna M. Hall was there and organized a C. W. B. M. of eight members.

There were four additions last Sunday at Milwaukee, Wis., where C. M. Kreidler ministers, making fifteen since his last report and sixty-four since beginning there last October.

J. A. Brown changes from Eaton, Ind., to Attica, Ind. He is preaching at Statline, Ind., but will take charge of the church at Lynn, Ind., the last of April. He says the church at Attica is taking on new life.

We were favored during the past week by a call from Bro. A. B. Moore, who is spending a few days in the city, resting between appointments. He recently closed a meeting at Laurens, Ia., with thirteen additions—seven by baptism.

E. W. Brickert of East Side Church of Des Moines, Ia., had begun a meeting with his home church preparatory to the coming of Evangelist Chas. R. Scoville. There were thirty-two additions at last report, previous to the arrival of the evangelist.

Guy B. Williamson, singing evangelist, has been assisting E. E. Davidson, pastor at Salem, Mo., in a meeting. Evangelist Ben F. Hill has gone to their assistance and a great meeting is expected. Bro. Williamson is now open for engagements for June.

J. H. McSparran has removed from Audubon, Ia., to Atlantic, same state. He closed his work at Audubon the last of March, having four additions at last two services, making forty during his pastorate there. He reports two confessions and baptisms April 7 at Atlantic.

B. B. Tyler, pastor of the South Broadway Church of Denver, Colo., is spending a few days in New York. On his return he will stop off at Chicago to visit his daughter, Mrs. Errett Gates. He will lecture at the Hyde Park Church next week, beginning Wednesday evening.

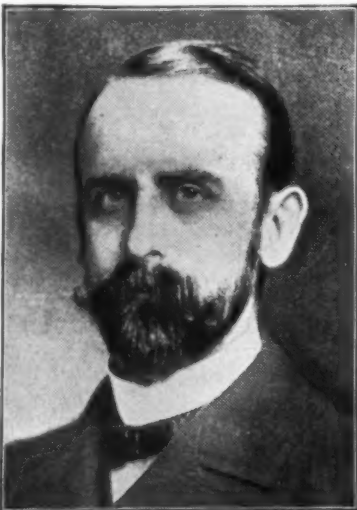
Evangelist L. B. Coggins has just closed a meeting at Blue Mound, Ill., where J. P. Crant is pastor. There were no accessions, but the church was much benefited. Bro. Coggins is a new man among Illinois Disciples, but Bro. Crant says: "The church that

secures him for pastor will be fortunate."

J. S. Beem closed the meeting at Craig, Neb., Sunday evening, March 27, with twenty additions. Bad weather and other unfavorable conditions were against the meeting, but the church is very much encouraged and desires to locate a pastor.

The great meeting at University place, Des Moines, Ia., closed last Thursday, April 10, with 573 additions, the largest number of accessions ever secured in a meeting by the Disciples. We hope to give a full report of the meeting next week. Bro. Scoville is now with the East Side Church of Des Moines for a couple of weeks, then goes to Omaha, Neb.

The American Christian Missionary Society has received from the estate of the late Dr. Henry Gerould a \$5,000 memorial fund, to be known as "The Dr. Henry Gerould Memorial Fund."



BENJ. L. SMITH,
Cor. Sec. American Christian Missionary Society.

In the name of this fund the home society agrees to keep a missionary preaching the Gospel through all the years and reporting the work of that missionary from time to time at our national conventions.

A. F. Hensey, pastor at Wessington, S. D., says: "State Evangelist W. S. Lemmon is in a meeting at Alexandria. Eleven additions first week. Stopped over Lord's Day with him on my way home to Ohio for a rest and visit. Will return in about four weeks to again take up work in the state. We need two young men for pastors at Alexandria and Sioux Falls. For information please address W. S. Lemmon, Sioux Falls, S. D."

The following is from E. W. Yocum of Deweese, Neb.: "Three additions here yesterday. More to follow soon. I closed my three years' labor with the church at Ox Bow March 31. Have been called to preach for them another year. The work moves along nicely.

It is a pleasure to labor for such a godly people. We hope for grand things in the future. Rev. McVey will be with us at Ox Bow the 14th to cheer our hearts."

The West End Christian Church of Atlanta, Ga., desires to secure a pastor. The church building is just being completed at a cost of about \$10,000. The church is free from debt and has a membership of about seventy. They are able to pay but moderate salary the first year, but a successful man should be able to build is up in a short time and command a satisfactory salary. Anyone who may be interested should address G. W. Harlan, 136 Ashby street, Atlanta, Ga.

April 3 Franklin Circle Church held its annual meeting, reporting the church entirely out of debt and money in the bank—a better condition than has heretofore been reported for fifty years. All departments in good condition. Easter entertainment by Juniors April 8 clearing \$70 for missions. W. W. Sniff, the pastor, is president of the Ministerial Association and has been recently elected president of the City Ministers Union. Mrs. Sniff is superintendent of Junior C. E. Society.

The following is from C. H. Metcalf, superintendent of Sunday School at Girard, Ill., dated April 13: "The Sunday School at Girard, Ill., has been growing since Bro. Arthur Wilson's meeting and has increased over 40 per cent since January 1. March 24, attendance, 129; collection, \$3.60. We have Decision Day in our school the last Lord's Day in each quarter. Two young ladies made the good start this Decision Day. We always take an Easter offering for the St. Louis Orphan Home. It was \$50 this year.

Z. O. Doward of Grand Island, Neb., writes as follows: "Bro. W. H. Waggoner held an institute for us March 10-17. It was of high merit and far-reaching. We had the largest audiences ever assembled in any church in the city. Our building that accommodates nearly 900 people, was crowded every night. This gave us a good start for our meetings of three weeks. He closed last night with twenty-one accessions. It stormed nearly every day. Great good has been accomplished. Bro. R. M. Marshall of Rock Creek, O., did the preaching and did it well."

The following is from Lawrence Wright: "Jefferson, Ia., April 8. We just closed a fine meeting at Akron, Ia., with thirty-two additions. Our next meeting will be at Kallispell, Mont. We begin next Sunday, April 14. We are going to erect a large temporary tabernacle in which to hold the meetings. Remember, brethren, that I have the finest plans for the erection of temporary tabernacles ever offered to the brotherhood. Read what B. S. Denny of Des Moines, Ia., secretary of the I. C. C., says about them: 'All who are planning for summer meet-

ings should correspond with Evangelist Lawrence Wright of Jefferson, Ia. He prepares the best plans that I have ever seen. You need not cut a board, and the plans and specifications are so complete that anyone can erect the building."

L. L. Carpenter of Wabash, Ind., writes the following: "Easter Sunday was an exceedingly happy day for the church at Irondale, O. It was the occasion of the dedication of their new house of worship. The house is the best one in the place. It is built of brick and slate and is well heated, lighted, carpeted and furnished. There was a \$4,000 indebtedness to provide for. The giving was generous. One man, not a member of the Christian Church, gave \$1,000. There was great rejoicing as the congregation sang 'Praise God, from Whom All Blessings Flow.'"

Benjamin L. Smith, corresponding secretary of the American Christian Missionary Society, reports that Mrs. S. A. Bates and John Bates of Irvington, Neb., have carried out the intention of the husband and father, the late John Bates, and given to the American Christian Missionary Society \$5,000 as a permanent fund to be known as "The George Bates Memorial Fund." The American Christian Missionary Society has agreed to keep a missionary preaching through all the years in the name of this fund. The first work done by this fund will be in Omaha, Neb.

L. F. McCray writes as follows from Curlew, Ia., April 8: "We have a small church at Curlew. Gilmore City and Curlew will co-operate in sustaining a man. I held a meeting for five weeks in Gilmore City and reorganized the church. I will subscribe the amount here to sustain a man half time. This little church at Curlew is the only living Christian church in all this (Palo Alto) county, and it needs a physician. Great need of some missionary work in this part of the state. Glad to note great improvement in the Christian Century. The spirit of its type, or the type of its spirit is unique, more Christological than Apostolic."

The following is a statement of the receipts for church extension during March, 1901: From churches, \$154.46; from individuals, \$1,189.80; from Ann Sharpe estate, Hanford, Cal., \$168.41; from annuity gifts, \$3,333.33; total, \$4,845.00. At the board meeting held on April 2, the following loans were granted: Paso Robles, Cal., \$300; Mitchell Park Church, St. Joseph, Mo., \$2,000; Santa Monica, Cal., \$1,000; Marshall, O. T., \$400; San Diego, Cal., \$1,500; Lincoln, Neb., \$4,000 with which to buy a lot; Muscogee, I. T., \$400; Duncan, I. T., \$350. All remittances should be sent to G. W. Muckley, corresponding secretary, 600 Waterworks building, Kansas City, Mo.

M. McFarland, pastor at Columbus, Kan., writes the following: "Have just closed a meeting here with thirty-

two additions—twenty-six by confession. Our son, Eugene, of St. Louis, did the preaching and Prof. G. A. Butler of Mound City, Mo., singing evangelist and soloist, had charge of the music. Began a third year with this congregation April 1. During my two years' pastorate here 110 have been added, most of them by baptism. This is the first revival or protracted meeting we have held since I took charge here at Columbus but have held meetings away from home with about sixty-six additions, or 176 altogether in my work since I came to this field two years ago."

The following is from J. Stewart Miller, pastor of the Second Church of Austin, Minn.: "Our Easter services were replete with good things for the children, each little lad and lassie carried home the colored egg and a big orange. A program was given of songs and suitable recitations. Sermons morning and evening were



R. H. TIMME,
Our New German Evangelist, Cleveland, O.

themes fraught with the resurrection of Christ. Our services are all well attended. 'Epithets,' as presented in the Century by Visitor is timely. Peter Ainslie, Charles Blanchard and Carey E. Morgan are presenting fine articles. Dr. N. McCash, in Drake University bulletin, Vol. 5, No. 1, 1901, gives one word which should be written in letters of gold. Here it is: "No university is such, except in name, that has no place in its curriculum for the world's greatest book." This, to my mind, is the most striking, powerful and attractive sentence that has yet been given for building up a university."

The following is clipped from the Oklahoma Christian, and indicates the splendid work being done there by Bro. S. D. Dutcher: "It has hardly been two months since Bro. S. D. Dutcher took charge of the work at Oklahoma City, but from an article which appeared in the Daily Times-

Journal of that city, bearing date of April 4, we see that he and his church have already accomplished great things. Here is what the paper says: "The Christian Church is making a wonderful growth under the leadership of Rev. S. D. Dutcher. Last Sunday morning the church was packed with eager listeners; in fact, for several weeks the church has been crowded at both morning and evening services. In six weeks of Rev. Dutcher's work there have been thirty-seven additions to the church. The Sunday School is also making a decided growth. It has increased upwards of fifty in the last few weeks. Last Sunday the collection was the largest in the history of the school."

M. Ingels of Lawrence, Kan., writes as follows: "Brother Wallace C. Payne is now at Lawrence, Kan., making every necessary preparation for the successful opening of the Bible chair work at the beginning of the coming university year. The state educational committee met at Lawrence on the 9th inst. and had a conference with Professor Payne relative to the opening of the Bible chair work in the university. The surrounding conditions were thoroughly canvassed, and steps taken to secure a building in which to conduct the work. It was the unanimous opinion of the committee that the national C. W. B. M. board had acted wisely in choosing Professor Payne to conduct this work, and in sending him to Lawrence in the spring to begin preparations for opening the work in the fall. It will take time and much careful work to lay a good foundation for the successful opening of the Bible chairs in Kansas University. Professor Payne seems eminently fitted for this work. He is careful, scholarly, and thorough-going. He is a modest gentleman of the higher order. We are delighted with him personally, and with the thought that he is to lead the Bible forces in Kansas University. His family will join him soon."

F. L. Moffett of the church at Centerville, Ia., writes as follows: "The people of Centerville, as well as the Christian Church at this place, have always felt highly honored in having as a citizen one who has been so successful, and at the same time so broad in his sympathies, and so altruistic in his impulses as ex-Governor Drake, but this week our city has been placed under lasting obligations to him by his proposition to erect a \$25,000 library building and deed it to the city, upon conditions that the city vote a two-mill tax rate to maintain and support the same. No greater blessing ever came to our city than this proposition. We will soon begin on our new \$25,000 church building. General Drake gives half this amount and Dr. J. L. Sawyer, a son-in-law of General Drake, gives one-fourth, leaving one-fourth for the rest of the church to raise. Dr. Sawyers is one of the most successful phy-

sicians in the state, and one of the busiest men I ever knew, yet he finds time to plan for the good of the church and city. He is thoroughly consecrated to the cause of Christ and humanity. Our church will be built on the institutional plan, and such work will be done to the extent of the needs of our city. The outlook is very bright for the cause of Christ in Centerville."

MISSIONARY NOTES.

The opportunity before our people in America is glorious; the responsibility is great. How shall we meet it in our great offering for Home Missions?

How easy it is to kill the interest in the Home Missionary offering. One of our preachers sent for one of the secretaries; after the address, the pastor said, "Now, brethren, we have heard about this work; sometime you will be asked to give an offering to it." That was sufficient.

God's plans for the church are as high above ours as the heavens are above the earth. His Scriptures are full of promises. The future is full of Pentecosts. Let us ally our lives and work with his great plans. Our May offering for Home Missions should be made on this high plane.

The claim of Home Missions upon the notice and generosity of the churches is meeting with encouraging response. The opportunities for successful work are manifold; the cry comes from many quarters for a little help to lay the foundations of churches yet to be. A little help now will be far better than much more help in later years; one dollar today will do more than five dollars ten years hence. In the beginning of the new century, the doors of opportunity which are open are too many for our weak treasury.

In a strong church, where the work of Home Missions had been feebly sustained, the secretary made an earnest appeal, and hoped the offering would be about \$300 from the interest manifested, but this hope was nipped by the cold fact of the pastor's appeal: "Brethren, we ought to give \$25 or \$50 for this work." A cold chill was felt in one of those pulpit chairs; it was not necessary to sing "From Greenland's Icy Mountains;" the offering was already killed. We should plan large things for God if we expect large things from God.

No people ever had as great cause for rejoicing as those who stand fast in the liberty wherewith Christ hath made us free, and are willing to be known as simply Christians. Knowles Shaw, our great evangelist, used these last words before he was killed in a railroad accident in Texas: "It is a glorious thing to rally men and women to Jesus Christ." We have this glorious privilege, with our simple gospel, without theological baggage and without human traditions to teach—we can, and do, win souls to Christ in surprising numbers. Let us be thankful

to God for our ripe Home Mission field, and help our Home Board to reap the large harvests in this the ripest field in the world. The harvest is ripe in America; let us reap it.

Believing, as we do, that the Christianity of the New Testament is the best form of the religion of our King, to be given to the world, that its primitive simplicity and catholicity best prepare it for winning the love and service of men and women, we should enter the new century steadfast in our devotion to the old plea, for Christian union on the platform of the restoration of the New Testament church, her laws, ordinances and fruits; our Board of Home Missions is ready to be used for the spread of this great plea over our beloved country; the offering is the first Lord's day in May.

One of our large churches gave largely to our various enterprises, and nearly nothing to Home Missions. The secretary secured an appointment, hoping to bring the Home Mission offering up to something proportionate to the offerings of the church. The secretary

been reached. What about the pastor?

Our Home Missionary secretary says: "When I stand in the pulpit to preach on Home Missions, the one I want to reach is the man that sits behind me. An interested minister will make an interested people, but how to interest the uninformed preacher—'aye, there's the rub.'"

About one thousand of our pastors are loyal to the work of Home Missions, and will present it with an enthusiasm born of knowledge; their people are, of course, interested, and make liberal offerings to this work. Many other preachers can be interested, and their help is valuable, but there remains a certain number who are indifferent and who neglect the home missionary offering, or who take it as a matter of form.

America is the base of supplies of all our aggressive work; all our advance work succeeds or fails in direct proportion as Home Mission work is kept aggressive and successful.

Give us \$100,000 per year for home missions, and we can organize and lead



made an earnest appeal, hoping for \$200 from a church that had given \$20. The pastor unintentionally killed the appeal by saying, "Now, brethren, let us show our interest and appreciation in this great cause by giving as much as we did last year." A description of the feelings of the poor secretary would not look well in print; it killed the offering.

Another preacher wrote in response for a request for an appointment: "Come, by all means; I want to be away one Sunday next month. I shall be glad to have the cause of Home Missions presented to them." To which "the cause" replied: "Do not go away; it is more important to reach you than the people, but, if you must go, we will give you a private lecture some other time." The minister sent his regrets at being away, and subscribed \$20 for the offering, saying he would take the "curtain lecture" when he got home. The church increased its offering six-fold—the people had

to self-support two hundred churches per year.

With America the ripest field in the world, and with our plea so blessed and used of God in this land, we have the greatest opportunity of any religious people in this land to win souls to Christ.

WILLING WITNESSES.

We, as a people, have gifts and opportunities that lay us under the most solemn obligation to report for duty in solid phalanx on the fighting line in the army of our Master. This great home land with its multitudes of benighted negroes, its restless armies of un-Americanized foreigners, its ever-increasing, cruel, Christless cities and its growing religious restlessness, calls for one mighty, united effort to bring our country to Christ. We have the means with which to meet this call. What is needed is a united wisely directed effort. The weakness of our work has been our independent, atomic

life. The Home Missionary Society has been a powerful agency in promoting co-operation. It is a fine illustration of practical Christian unity. It has been a faithful and most efficient steward, wisely handling the funds entrusted to it. What greater thing could we do for the cause of Christian unity and the cause of Christ than to show the practical working of our plea by every church taking its place and part in this great work in behalf of our country and people. Home mission is the supreme obligation and opportunity of the hour. Give it the right of way.

J. H. Mohorter.

As never before this is our day of opportunity. The attitude of the religious bodies of the country toward Christian union and the gradual approach practically to the basis of union we have preached for eighty years calls us to renewed activity. America is the ripest mission field in the world for our people today. Here in the east this fact is deeply impressed upon us. It would be criminal in us to fail to meet the obligation thus put upon us. For such a time as this we were raised up. Let us be true to the Lord and to our principles. This we can do only as we place in the hands of the A. C. M. S. the funds to meet the urgent calls upon them. Let no church be found wanting on the first Lord's day in May. Let us make the offering worthy of us as a people. Let us give according to the magnitude of the work to be accomplished.

C. W. Harvey, Plymouth, Pa.

As a brotherhood I believe we are just beginning to understand how great and how important is the work of American missions and to understand something of the measure of enthusiasm with which all our churches ought to enter into its prosecution. We are just beginning to revive among us somewhat of the zeal for winning America to primitive Christianity which characterized the pioneers of the reformation. The greatest home missionary heroes among us, from the standpoint of sacrifice and devotion, were Alexander Campbell and his associates. Mr. Campbell's extended preaching tours throughout the country were so truly missionary as to put one in mind of the Pauline journeys. To these heroic home missionary enterprises is due much of our present position and strength as a people. Not to name other reasons and motives that appeal, this is all-convincing—namely, simple justice to our fathers of the reformation that we continue with earnestness the work which they sacrificed so much to begin.

J. E. Lynn.

Springfield, Ill., March 12, 1901.

He who knows well any section—even the most favored—of his country, will not need arguments to convince him that home missions should

receive larger support. The Bibleless, the indifferent to the church, the faithless, abound in America. Every man almost may look out upon them from his own windows and doors. He need not journey to the great city and go slumming, nor seek some remote mining camp, nor visit the desolated country places of our older states, to see them. They are practically everywhere. One can reach them by crossing a street, going around a block or at farthest by going to the other end of the town. The need of home missions is in every place. It is deep, sad and urgent.

But this need is our opportunity. It is an opportunity that greets us as we go to our business, as we sit in our offices or work at our benches or drive out for pleasure. Not a man of foreign Macedonia, but of our own America; not in a vision of the night, but in the flesh in the broad light of day, stretch out his hands to us and lifts up his voice to us. How shall we deal with the flesh of our flesh, this bone of our bone? We can if we will "Touch it again with immortality; Give back the upward-looking and the light, Rebuild in it the music and the dreams."

The appeal of our Home Board should be heard attentively. No listless preacher should carelessly throw it aside or feebly second it. We preachers should "blow battles into men" in our call to the churches for this mighty interest. Sixty-three thousand dollars is a bagatelle for our great brotherhood to pay into the treasury of our Home Society. We preachers can cause our generous-hearted people to know and feel this. The vast burden of responsibility for the success or failure of our work for the Master upon our own soil is upon us. Let every man of us do his duty and a splendid victory will result.

H. D. Smith.

Hopkinsville, Ky., April 4th, 1901.

DISCIPLES AT THE PAN-AMERICAN EXPOSITION

All Disciples who are coming to the exposition and desire boarding among Disciples in Buffalo, may secure same by writing to me. A number of our people will keep open house; and this is a good opportunity to extend mutual acquaintance among brethren. The regulation rate is \$1 a night for room. This may vary in certain cases. All those who write me will be assigned, so far as possible, among our own church folks. Please give definite dates, if possible, that rooms may be held. We hope to make it pleasant for visiting Disciples. Write at once. Local church papers please copy.

Burris A. Jenkins.

325 Bryant, Buffalo, N. Y.

HOW IS IT AT HOME.

Once upon a time there was a man who was deeply concerned about the suffering people in his section. He had a home of his own with many comforts. But so far did he become absorbed in feeding the multitude that he neglected those of his own household and they suffered from his neglect, and when he came to himself and beheld the injustice he had wrought upon those who had first claim upon him, he said, "What shall I do? To see them suffer at home I cannot, and to see them suffer in the community I must not. This will I do. I will so divide my money that both will have enough, and then will I be blest of my father, for then they at home will have strength to render me service in feeding the multitude." When he had done this his neighbors all rejoiced with him and called him wise.

In our treatment of the different boards of the Christian church, are we not acting toward the American Christian Missionary Society much as this man acted toward his family—feeding those abroad and allowing those at home to suffer? I would not depreciate the good work of the Foreign Society. God bless it and prosper it! But ought we not to make the home society keep pace with it, since we are abundantly able to do so? There is no question in my mind about the quickest means of spreading the gospel over all the earth. We must increase the force that contributes. I believe that \$100,000 wisely spent in America will eventually accomplish more, and more lasting results for the foreign work, than the same amount spent today in India.

In saying this I may be deemed out of order, yet I believe the statement true.

Now, brethren, we have neglected the home board, making her among the least in our consideration, when she should be among the first, if not the first. Is this good policy? I say

READY COOKED FOOD.

A Great Convenience for Housekeepers.

Two young ladies in a certain city are employed down-town and rent a small flat, where they do light-house-keeping. Frequently they are invited out evenings, and the subject of meals is a puzzler.

Of late they have solved the problem by keeping some nice, rich milk or cream convenient and a package of dry, crisp Grape-Nuts nearby.

In thirty seconds the meal is ready and it is a most fascinating meal, too, for the creamy taste blends with the peculiar delicate sweet of the grape sugar in the Grape-Nuts producing a never-to-be-forgotten flavor. The sustaining power of the food is sufficient to keep one well nourished even when a small amount is used.

policy, because all this is the Master's business.

Would it be good policy for a farmer to go into one field to gather green corn when there was in another field ripe corn falling to the ground un-gathered?

We are not doing half enough for home missions. Instead of making it of secondary consideration we must realize the fact that the church can have no greater or more important work than this, and if we would go with power into the foreign field we must have an ever-increasing force at home. We must better proportion our liberality. Sixty-three thousand six hundred and twenty-seven dollars and thirty cents for home missions—the source, and \$180,016.16 for foreign missions—the result—is an unequal contribution and should be remedied not by cutting

A VOICE FROM CANADA

On behalf of the brethren in these maritime provinces, whose hearts are burdened with a debt of gratitude, may we, for their relief, present, from our own standpoint, an earnest plea for a loyal support to the American Home Mission Board. Though a "little folk" and seldom heard from, our deep interest in its work and success, constrains us to speak up boldly in its behalf.

Long before your civil war it stretched out the helping hand to us, and its help, though for a time interrupted by that "blessed calamity," has continued faithfully unto the present day.

By it were the churches at Pictou and Halifax made possible, and, through the ministrations of its messengers, the cause has been established

izers to your mission boards, and even editors to your religious journals.

If the board can, by its labor among us, reap such sheaves, who shall dare say that the labor is vain, or its mission unworthy of a liberal support?

As to the present position of the cause in these provinces, it would appear that the beginning of this century marks an awakening in our churches. Since our last annual meeting a spirit of "holy unrest" and an earnest desire for active, aggressive work is apparent in all of them; and it would seem that the time is opportune for a vigorous forward movement.

In this movement we hope to have the valuable counsel and aid of the American Board, and for this reason, as well as that God's kingdom may be spread over the whole earth, we plead for the loyal co-operation of every citizen of God's kingdom to the furtherance of the aims of the American Home Mission Board.

There are at present twenty-seven

TURNING THE TABLES.

AMERICAN CHRISTIAN MISSIONARY SOCIETY,
BEN. L. SMITH, COR., SEC.

THE SALOON IS THE ENEMY
OF THE CHURCH.



TURNING THE TABLES.

THE CHURCH IS THE ENEMY
OF THE SALOON.



\$100,000 FOR HOME MISSIONS IN LORDSDAY IN MAY
WILL HELP TURN THE TABLES WILL YOU HELP?

off from one, but by adding to the other. Do not forget that there is a money responsibility in it for every Christian which cannot be thrown off.

In order to conquer the whole world our blessed Lord first prepared the home forces, and we cannot do better than follow his example. Let us prepare the home forces better, then we may fully expect grander results abroad. Milton R. H. Lee.
Baltimore, Md.

in many counties. We can count at least a dozen churches that it has largely helped to establish, and not the least of its benefits is the encouragement its timely and loving help has given to the brethren here.

The money it has so liberally expended in our behalf, we have, as well as we were able, though only partially, returned in kind; but we have proudly, if not quite gladly, returned many noble workers to your ministry, organ-

IT SLUGS HARD.

Coffee a Sure and Powerful
Bruiser.

"Let your coffee slave be denied his grog at its appointed time! Headache—sick stomach—fatigue like unto death, I know it all in myself, and have seen it in others. Strange that thinking, reasoning beings will persist in its use," says Chas. Worrall of Topeka, Kan.

He says further that he did not begin drinking coffee until after he was twenty years old, and that slowly it began to poison him, and affect his hearing through his nervous system. He would quit coffee and the conditions would slowly disappear, but "one cold morning the smell of my wife's coffee was too much for me and I took a cup. Soon I was drinking my regular allowance, tearing down brain and nerves by the daily dose of the nefarious concoction.

"Later I found my breath coming hard and frequent fits of nausea, and then I was taken down with bilious fever.

"Common sense came back to me and I quit coffee and went back to Postum. I at once began to gain and have had no returns of my bilious symptoms, headache, dizziness, or vertigo.

"I now have health, bright thoughts, and added weight, where before there was invalidism, the blues, and a skeleton-like condition of the body.

"It would be hard to tell how highly I value Postum.

"My brother, Prof. Harvey Worrall, quit coffee because of its effect on his health and uses Postum Food Coffee. He could not stand the nervous strain while using coffee, but keeps well on Postum.

"Miss Fantz I know personally has been incapable of doing a day's work while she was using coffee. She quit it and took up Postum and is now well and has perfectly steady nerves."

organized Christian churches in the provinces of New Brunswick and Nova Scotia, of which less than one-third are properly equipped and self-sustaining, but of which nearly all are so situated that they may become so. This, as well as the presentation of our position and plea in the larger towns, is the work that is before us, and the work that must be done, if we would be guiltless. When these churches are made strong, they will become strong helpers, for their hearts are warm and large. In the May collection we shall do what we can, and we hope that every Christian church in America shall be represented therein. Let every church, in every place, show active sympathy and give practical help. Churches were not designed altogether as havens of refuge

and safety, in which we may feel so safe and comfortable that we grow sleepy. Rather they are the organized companies of God's great army, which formed into regiments and battalions and acting in concert under our great Captain, shall compel victory. Neither recalcitrant companies, nor guerilla warfare, are any more to be commended in God's army than in the armies of civilized man.

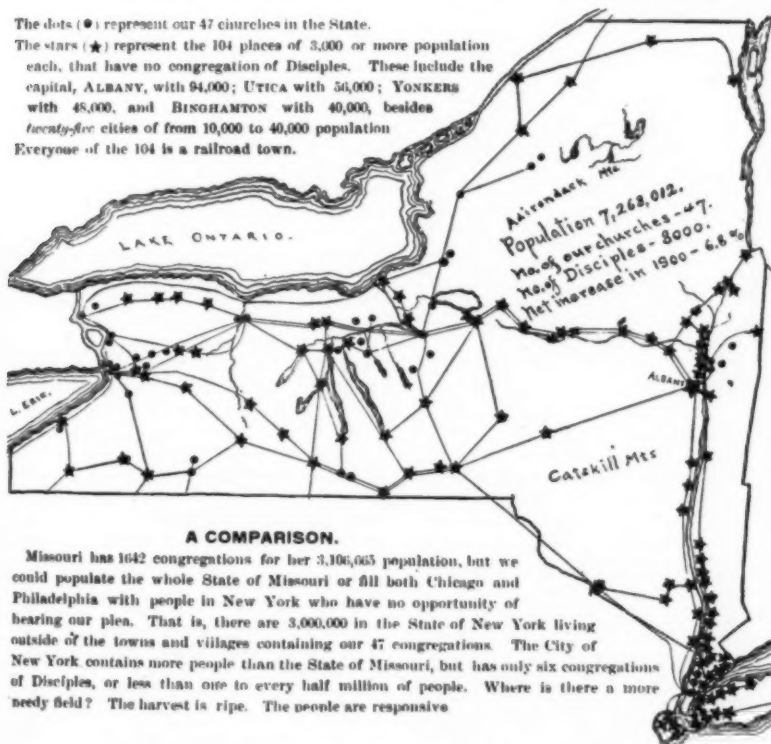
For the good and great work that has been done by the American Board we are more than thankful, and we hope and pray that the churches throughout America may rally to its support in such a manner as shall make it possible for them to do a still greater work in the near future.

L. A. Miles, ~~Amherst~~
Maritime Home Mission Board.

GREAT FIELD FOR CITY EVANGELIZATION.

The dots (•) represent our 47 churches in the State.

The stars (★) represent the 104 places of 3,000 or more population each, that have no congregation of Disciples. These include the capital, ALBANY, with 94,000; UTICA with 50,000; YONKERS with 48,000, and BINGHAMTON with 40,000, besides twenty-five cities of from 10,000 to 40,000 population. Everyone of the 104 is a railroad town.



A COMPARISON.

Missouri has 1642 congregations for her 3,106,065 population, but we could populate the whole State of Missouri or fill both Chicago and Philadelphia with people in New York who have no opportunity of hearing our plea. That is, there are 3,000,000 in the State of New York living outside of the towns and villages containing our 47 congregations. The City of New York contains more people than the State of Missouri, but has only six congregations of Disciples, or less than one to every half million of people. Where is there a needy field? The harvest is ripe. The people are responsive.

NEW YORK

Needs Men and Money to Begin Work in

	Population.
Albany	94,151
Amsterdam	20,929
Binghamton	39,647
Cohoes	23,910
Corning	11,061
Dunkirk	11,616
Geneva	10,433
Glens Falls	12,613
Hornellsville	11,918
Ithaca	13,136
Jamestown	22,892
Johnstown	10,130
Kingston	24,535
Little Falls	10,381

Lockport	16,581
Long Island City	30,506
Middletown	14,522
Mt. Vernon	20,346
Newburgh	24,943
New Brighton	16,423
New Rochelle	14,720
Ogdensburg	12,633
Oswego	22,199
Peekskill	10,358
Poughkeepsie	24,029
Rome	15,343
Saratoga Springs	12,409
Schenectady	31,682
Utica	56,383
Watervliet	13,321
Yonkers	47,931

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease--Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

Today we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the Christian Century to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write today to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

How to Take the Collection.

1. Take it. 2. Take it. 2. Take it.

I mean just what I say, the main thing is to take it. I have seen churches "before taking" and "after taking." The transformation is marvelous. The church that has "that tired feeling" and has no disposition to do anything, and is in a run-down condition generally, ought to take the May offering. The churches that are in a good, healthy, condition should remember that in the spring the system needs toning up. I feel that I owe it to suffering humanity to recommend the May collection. Beware of counterfeits. None genuine without the label, "Home Missions to the Front."

As to the simple matter of "How to take it," full directions on each package, sent on application to Benj. L. Smith, General Secretary, Y. M. C. A. building, Cincinnati, O.

Pomona, Cal. Frank M. Dowling.

Correspondence

THE CHICAGO LETTER.

There were two additions at the North Side Church Sunday morning and one at Englewood. C. C. Morrison, Errett Gates, C. G. Kindred and the writer are preaching a series of Thursday evening sermons at the North Side Church. A. B. Moore of St. Louis spoke at the Union Church Sunday morning and evening. Bro. Nichols is in Worcester with his sick wife. The latest report of her condition is not encouraging. The sympathy of all go out to them in their trial. Dr. Layton who, together with Mrs. Layton, leaves in a few days to take up his missionary work in Africa, spoke at the Monroe Street Church Sunday morning. Africa will now seem nearer to Chicago. E. A. Orr, pastor of the Harvey Church, has been called to Red Falls, Minn and having accepted, will leave in a few days to take up the work there. W. B. Taylor spoke Sunday evening at a union meeting at South Chicago. J. S. Hughs reported at the Ministerial Meeting an interesting meeting last week of the Illinois preachers. Bro. Flynn attended the Iowa preachers' meeting in Davenport. The Monroe Street Church has begun its building.

Dr. Coe spoke Monday on the religious culture of the child. He said the old idea was that the child's heart was thoroughly bad and therefore the effort was made to give it a new heart. The newer and saner conception is that the child is essentially good and only awaits development. He considered Bushnell and Froebel as the greatest apostles of emancipation of the child. In consequence of their teaching the conversion of the child, he stated, was not being stressed now; but the fact that the child should never grow away from God.

He considered the home, not the Sunday School, the place where the child should receive its religious instruction. The Sunday School, he regarded in great need of taking to itself the latest results of scientific educational investigation.

John D. Rockefeller has just given the Hyde Park Baptist Church \$15,000. Accompanying the gift was an extended statement as to why the gift was made. He was explicit in saying that this donation must not be taken as a precedent in giving to individual churches; but should rather be considered as a gift to the university as the Baptist Church was practically a university-church. He also stated that he wished to aid the church so that Dr. Harper and Dr. Burton might give a practical demonstration as to what a model Sunday School ought to be.

Dr. F. B. Meyer made four addresses in Chicago last week. I heard him in

three. His warm, genial nature commands at once the respect of all. His popularity through his books insure him an audience wherever English is read. He is spiritual and energetic and dramatic in his preaching. Even when he is saying things you do not all believe you are still profited in listening to him and feel no word of condemnation of the man coming to your lips. "Purity" is a very frequent word in his sermons. In substance, his recipe for it is not to harbor a contrary thought. His view of holiness is a common-sense one. He said, "In this life I say 'Amen' to God's will; in the next I will say 'Hallelujah.'" It is when he undertakes to give a philosophy of life as it is that he is least satisfactory. For instance he ascribes all storms and misfortune in nature to the devil. "God," he says, "could not be the author of them." This may shift the difficulty, but it does not relieve us of it. It simply takes it from God and puts it on the devil. But the question, Why has the devil control of nature? is as hard to answer as, Why does God permit the elements to riot and de-



stroy? But even greater philosophers than himself could hear him often with profit.

George A. Campbell.

ILLINOIS BIBLE SCHOOL NOTES.

March 31 we organized a Bible school in Kewanee with twenty-five enrolled. Last Lord's Day there were nearly forty present. Eugene Rowe is superintendent and J. S. Bachtel is secretary. There are fifty Disciples there.

The Cambridge Church, which is reviving, was invited to join in a union meeting at the Baptist Church and the writer to preach. In our missions the attempt is made to develop the spirit of unity rather than the hateful spirit of division. All seemed to enjoy this service.

We have not received a report from any school that has learned of what is being done—in which it rejects our appeal. Every school that is given a chance will have fellowship in this glorious work. Brother superintendents, don't receive our appeals in silence. Please let us at least hear from you.

I expect to attend conventions in the

third, fifth, and sixth districts the last of this month and in June at Galesburg, Chapin and Danville.

It is here emphasized that the work of organizing and sustaining missions and growing them into churches is sustained by offerings from the Bible schools of Illinois and that it is directed by the members of the state board of the Illinois Christian Missionary Convention of which W. W. Weeden is chairman, J. Fred Jones is secretary and J. P. Darst, Peoria, is treasurer. Information must precede inspiration to give to any laudable enterprise. If the leaders in Bible school work in each congregation will tell the children what is being done by their offerings, at least .00 in this state will contribute.

A. C. Roach Supt.

Wyoming, Ill., April 12, 1901.

ILLINOIS Y. P. S. C. E. NOTES.

Two speakers responded to Bro. S. H. Zendt's appeal for men to proclaim civic righteousness this spring! Verily is truth fallen in our streets with no loyal hand to lift her to her feet? Are our tongues paralyzed except when lubricated with the saliva of gold and silver?

S. H. Zendt is in a part of the battle for temperance at Cuba, Ill. May the Lord's forces win.

Bureau county has five C. E. societies; everyone of them has given the Joliet offering. This average offering is between four and five dollars each. Miss Edna Prutzman is county superintendent and J. G. Quinlan of New Bedford, district No. 1, superintendent.

Our treasurer, Miss Ida Swan, of Chambersburg, received \$14 for Joliet the first week in April. Toluca, Yorktown, St. Joseph and Antioch were the societies sending offerings.

District superintendents are planning for programs in the district conventions. Let the young people be awakened as never before.

Let us have your offerings and your words of interest and encouragement.

Ida Swan, Sec-Treas.,

Chambersburg, Mo.

Walnut. Will F. Shaw, Supt.,

SOUTHEAST DISTRICT IOWA CONVENTION.

Program of the Southeast Iowa District Christian convention at Sigourney, April 29 to May 2, 1901. All churches in the district should be represented at this convention:

Monday evening, April 29—Praise service, led by A. L. Criley; address, The Christian Endeavorer, B. W. Pettit. Tuesday morning, April 30—The Christian Endeavor session; praise service, led by C. E. Hunt; address, shall the Christian Endeavorers Make Their Missionary Offerings as Societies or Through the Church? C. C. Davis; address, What Are the Best Results from the Christian Endeavor Societies? J. I. Nicholson; address The

Christian Endeavor Prayer-meeting, Its Weaknesses, Its Strength, C. F. Sanderson; discussion; reports from societies. Tuesday afternoon—Bible school session from 1:30 to 4:00; devotional service, Our Greatest Need, C. F. Sanderson; The Bible School Idea, J. P. McKnight; Practical Bible School Methods, J. C. Reed; The Bible School Reaching the Masses, E. A. Hastings; The What, Why and How of Iowa Bible School Work, W. B. Clemmer; discussion of the foregoing topics; closing thoughts; symposium, The Annual Church Rally, Why Have It? and What It Should Be, conducted by D. F. Sellards; Non-Resident Members, S. P. Telford; Indifferent Members, C. I. Walker; Our Beloved Dead, R. H. Ingram. Tuesday evening—Praise service, led by J. C. Reed; president's address, by L. Lane. Wednesday morning, May 1—Praise service, led by C. L. Walker; address, The Distribution of the Missionary Offerings, C. E. Hunt; address, The Spiritual Phase of Missionary Work, E. A. Hastings; discussion, led by A. B. Cornell; address, Church Loyalty, N. G. Brown; discussion, led by T. J. Dow; address, What Shall We Do With Our Weak Churches? G. L. Brokaw; discussion, led by A. Jay Garrison; address, The Pastor Among His People, G. W. Burch; discussion, led by M. Hedge. Wednesday afternoon—Devotional exercises, led by R. M. Dungan; A View of the District, the Field and the Force, A. F. Sanderson; Our Pastors and State Missions, F. L. Moffett; How to Enlist Every Church in the State in I. C. C. Missions, Geo. C. Ritchey; discussion, led by E. E. Low; address, by the state corresponding secretary, B. S. Denny; discussion; business session. C. W. B. M. program: Wednesday evening, 7:30—Praise service; junior report and announcements; address, C. C. Smith. Thursday morning, May 2, 8:30—Devotional services; Young People's Department, Mrs. Laura Bedwell; Iowa's Twenty-first Anniversary, Miss Anette Newcomer; district roll call; New Workers and Fields, Mrs. Josie Sherman; A Twentieth Century Reconnoiter, Mrs. P. K. Jackson; address, C. C. Smith. Thursday afternoon, 1:30—Silent devotions; business symposium, In spreading missionary information; in gaining 4,000 women; in raising \$8,000; in swelling the state fund; report of committees; report of S. E. district; plan of work and discussion; farewell service.

SOUTHWEST IOWA DISTRICT CONVENTION.

Our district convention will be held at Creston May 6-9. Hope there will be a large delegation from your church. Have some one ready to respond at the roll call of churches Wednesday morning, by a few words of greeting and reporting progress of church the last year.

Every church is asked to give one dollar to pay convention expenses. Please send it by your delegate or direct to me at convention.

We have secured for the evening addresses A. M. Haggard, C. C. Smith, J. M. Rudy, Sumner T. Martin. We will print the entire program as soon as possible.

Please announce the convention to the congregation.

Begin now to make arrangements to attend. Edgar Price, Dist. Sec.
W. B. Crewdson, President.

SOUTHEASTERN IOWA.

The church at Sigourney through its pastor, D. W. Campbell, extends an invitation to attend the district convention April 29 to May 2. The church is preparing to care for a large number of delegates.

The great meeting at University place, Des Moines, is a help to us even in this far off corner of the state. We reported this meeting from our pulpit last Lord's Day and announced that Bro. Scoville would be in Keokuk April, 1902.

Bro. J. Carroll Stark recently delivered six fine lectures at Keokuk on the Internal Evidences of the Bible. Bro. Stark is 71 years of age and speaks with wisdom and experience of his age and with the vigor and clearness of young manhood.

Dr. W. W. Rumsey graduated from the Keokuk Medical College April 19 in a class of fifty-two. Bro. Rumsey was the valedictorian. He has preached the gospel for a number of years both in Jamaica and the United States and now, with his medical training, is well prepared for the mission field.

Centerville is to have a new \$25,000 church. Work on the new building will begin in a short time. General Drake, Dr. and Mrs. J. L. Sawyers are now in Des Moines looking up institutional features. We judge the building will be planned with the institutional idea in view. A boys' choir ranging in age from 8 to 12 has been organized in this church; a competent teacher is employed to train them. Bro. A. Dargavel, who has been in the Sunday School of this church for twenty years, pays this expense. He has faith in the boys and believes this the solution of the boy problem. Bro. F. I. Moffett says, "General Drake's proposition to erect a \$25,000 library building and deed it to the city, means much to the cause of Christ and humanity in Centerville."

Bro. S. P. Telford reports one addition at North English last Lord's Day, and that they are having interesting and helpful prayer meetings, when only a short time ago it was thought impossible to hold the mid-week meeting. Bro. T. says the liquor element is the bane of their church work.

The church at Corydon was organized one year ago last January with sixty members. They now have 125

members and a \$7,000 property with an indebtedness of only \$1,200. J. T. Shreve is the pastor. He reports one confession last Lord's Day.

M. J. Johnson has recently located at Allerton and finds the work very satisfactory.

Bro. Conner goes to New York and Bro. Sumner is at Sewel.

L. H. Humphrey began work at Delta the first of April. This is one of the best churches in the district.

Humeston is now without a pastor.

Bro. Shreve expects to close his work at Corydon the first of June. The church at Oelwein has extended him a call, but it has not been accepted at this writing. A. F. Sanderson.

Keokuk, April 13, 1901.

DAVENPORT LETTER.

The Eastern Iowa Ministerial Association closed its annual meeting, in Davenport on last Thursday evening. The attendance was light owing to the fact that Davenport is eastward of a central location; but more still, to the fact that the eastern Iowa preachers do not understand the value of a congress of this kind. Very many cannot attend our national congress; and if we could, might not have every opportunity to deliver ourselves of our ideas, and the smaller gathering gains in close touch what it loses in enthusiasm of numbers. The addresses and papers were all worthy of the occasion, and some were more—they were excellent, in both literary style and in the virility of their material. The fellowship was most delightful. Several brethren were present out of the state: G. W. Infield, of Indiana; E. M. Flinn and C. C. Carpenter, Illinois; J. M. Rudy of Cedar Rapids was elected president; G. A. Gist of West Liberty, vice-president, and G. S. Griffith, Cedar Rapids, secretary and treasurer. It is the tacit understanding that the next meeting will be in Cedar Rapids and that our session shall be given to reports of our national congress, at Cleveland. We ought to find this a very valuable means of bettering ourselves.

The work at Davenport moves onward. Five confessions in the two Sundays since our meetings closed, and two added by statement. The preaching of Bro. Roming will go on bearing fruit for a long time to come.

Bro. Zink has been joined by his family and will soon be settled in his large parish in the northwest part of the county. He is the only minister in a region about fifteen miles square. We have the only church, both at Long Grove and Dixon. One by one the churches of the country districts in Scott county have had to close their doors on account of the advent of German farmers, who establish the "half-way house" instead of the church. "State" religion and an established church have done their work with them, and a new conception must be patiently formed in them ere they have

any sympathy for religion. E. M. Flinn will supply the pulpit in Rock Island tomorrow. A. M. Haggard of Drake supplied last Lord's day.

T. J. Dow has resigned his pastorate at Iowa City. We sincerely hope he may be induced to remain.

C. C. Davis.

Davenport, April 13, 1901.

NEBRASKA SECRETARY'S LETTER.

Oscar Sweeney has been called to the pastorate of the church at Dorchester. We are glad to have him located again in Nebraska.

Bro. I. Clark reports that two were added in the short meeting held at North Bend, and two more recently.

Bro. Wm. H. Vanderzee reports the Lincoln colored work as hopeful, while laboring under difficulties. This worthy brother is deserving of all praise for his patient perseverance, and should receive not only sympathy but active assistance more than the board is able to give.

A. W. Henry reported himself in a short meeting at Dawson. Mrs. Henry is reported ill again.

H. H. Utterback is retained as permanent pastor at Ord. The work is moving along nicely.

Wakefield hopes to resume their interrupted meeting in May or June.

A good opening for some brother to run a general store is known to me. Information will be given on application.

The First Church at Lincoln has purchased a very desirable lot, and is moving in the matter of a building. Assistance will be sought of the brotherhood at large. The re-establishment of the work in Lincoln upon a firm basis is a consummation greatly to be desired. T. J. Thompson, 1726, K street, is the pastor.

A letter from A. C. Gearhart at Clay Center shows a bad state of things there. Above sixty cases of smallpox have been reported there, and they are more strictly quarantined now than ever. Bro. Gearhart has himself been afflicted as well as one of his children. Naturally this has made a serious interruption in the work of the church.

I visited one day with Atwood at Seward. They are having good houses each night and seven additions have resulted thus far. Internal conditions are far from good. Bro. Reed expects to close his work at that place June 1, and will be available for a pastorate. Bro. Chapman, of York, spent an evening with them also.

J. S. Beem is at Hornick, Ia., for a short rest. Dr. Hackett has returned to his practice of medicine.

If Easter has anything to do with the weather, this part of Nebraska will have a lovely time for some weeks to come. The day is faultless.

May is the month for home mission offering. The first Lord's day is the

proper time, if possible, but some time in May sure. Nebraska is one of those fields that is being helped by this work, and we ought to largely increase our offerings. Not less than \$1,000 should be sent in. Write to B. L. Smith, Y. M. C. A. building, Cincinnati for supplies for the offering. Begin to announce it now, and keep the matter before the church. The board spent \$500 in Nebraska last year.

A. L. Ogden closed at Cowles, and is now at Elwood. Three were added at Cowles. The Bible schools can well be proud of their evangelist, for he has gone to the most helpless places, and in ever case has built them up, and left them stronger. It is truly mission work.

District No. 7 meets in convention April 22-23 at Fairfield. A good program has been prepared.

E. J. Emmons closed his meeting at Louisville on the 6th. Results not reported.

Bro. John D. Austin will be available for work in Nebraska this summer. His address is now Bloomington, Ill.

The Bible schools and C. E. societies are falling behind this year in the matter of apportionments. Look this up in your school or society.

Ulysses, Neb. W. A. Baldwin.

OHIO STATE CONVENTION.

The state convention of the Ohio Christian Missionary Society will be held at Akron May 20 to 23.

The railroads have granted a rate of a fare and a third for the round trip on the certificate plan.

Program.

Monday evening, May 20, till Tuesday evening—C. W. B. M. session; song service, conducted by James E. Hawes; report of the board, by S. H. Bartlett; president's address, C. W. Huffer. Wednesday morning—Business, song service, reports of superintendents of S. S., C. E. and education; address, Our Aim and How to Attain It, O. L. Cook; discussion; conference, Increased Ohio Day Offerings and How It Was Done; speakers introduced by corresponding secretary; devotional bible study, Obadiah, An Episode of the Siege, H. L. Willett, Chicago, Ill. Wednesday afternoon—Song service, address, The Progress of Primitive Christianity in Ohio, Grant W. Speer; discussion; address, God Give Us Men, J. M. VanHorn; discussion; devotional bible study, Jude, Wild Waves and Wandering Stars, H. L. Willett. Wednesday evening—Song and praise service; devotional Bible study, Philemon, The Reserve of a Slave, H. L. Willett; address, The Unity of Missions, G. L. Wharton. Thursday morning—Business; address, Church Finances, L. G. Bauman; address, Some Phase of C. E. Work, J. R. Ewers; address, Home Missions, Benj. L. Smith; devotional Bible study, 11 John, A Message to an Unknown Church, H. L.

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Willett. Thursday afternoon—Song service; address (educational), John E. Pounds; address, Foreign Missions, F. M. Rains; round table, Sunday School work, conducted by W. A. Harp; devotional Bible study, 111 John, Galus the Beloved, H. L. Willett. Thursday evening—Song and praise service; address, The Testimony of the Disciples in the New Century, H. L. Willett. For any information address S. H. Bartlett, 55 Fulton street, Cleveland, O.

A CALL FOR HELP FROM RAT PORTAGE.

In the name of our dear Lord and Master we give this call for help. The cause we love has been greatly hindered for the want of a suitable meeting place. We have thus far been forced to meet in a hall upon the third floor. We not only find it too small, but practically impossible to accomplish the work before us, unless a more suitable place can be secured. To gain the desired end, we are forced to call for help. It is impossible to do this work ourselves. And why should we? Have we not all an equal interest in the cause of Christ? "Go ye into all the world" is the command of our Lord, and shall we not obey it? To establish churches and then withhold our fostering care until they can stand alone is an act beneath the wise, careful action of our brotherhood.

It is less than two years since the first sermon was preached here, setting forth the aim and plea of the Disciples of Christ. The work done, the present strength of the church, demonstrate the fruitfulness of this field. To discharge the work now before us a church building centrally located is of vital importance. We appeal to you for help. May we not rely upon you to give us a helping hand to establish our cause in this great Northwest? We have, by the help of the American Christian Missionary Society, entered this great home field. To falter would be sin. Will you come up to the help of the Lord?

Jos. Keevil.

P. O. Box 66, Rat Portage, Ont., Can.

A HAPPY LETTER FROM GALVESTON, TEXAS.

By the generosity of the brotherhood, the American Christian Missionary Society has been enabled to render assistance to our stricken brethren in Galveston. We have rebuilt the church house, paid off the mortgage debt on our church, paid all floating indebtedness, purchased a parsonage for our missionary, and provided for the preacher for the next year; and in addition have given aid to the brethren in Alvin, Texas, who also suffered loss by the storm. Bro. Jesse B. Haston, the minister, writes:

"To the Brotherhood:

"What a glorious response that was which you made to our necessity while under disaster. The brotherly feeling

among our people is great, and again I embrace the opportunity to express the unbounded thanks of myself and the Galveston church for your succor. We are clothed and in our right minds. Our church building is whole and all debts paid. The new parsonage is comfortable. We are using your gifts in our homes. We look forward to a good work in this city. God be praised. All ahead is light. We are so glad, and especially glad because you did it for Jesus' sake. How blessed are we all to be the heirs of the sweet helpfulness and comfort into this lonely world by the Master!

"And yet, the wants of these people, while a great want indeed, were material wants. There is a destitution that is greater even than the greatest need for food and clothes and shelter. What of our fellow-citizens in this fair land, ye good Disciples, who are dying of spiritual want? Shall our churches respond as readily upon the call to give them the gospel of the bread of life and the robes of righteousness as they responded to the call for physical supplies? If so, what a home missionary



JESSE B. HASTON AND FAMILY,
Missionary Pastor, Galveston, Texas.

offering we shall have the first Lord's day in May.

"There are so many, many appeals for help in worthy places.

"I beg one most serious word. The help to the Galveston brethren came loyally through the American Christian Missionary Society.

"Without its motherly care and solicitude the ministry would probably have been no more than half what it was, not so well applied, nor its educative value at all such as it has been. Our religious neighbors stand aghast at the rapidity with which we have regained our feet. So much for organization and concentration, brethren. These are the things that count. We have not yet fully learned their value. What I so beg to be heard in saying is, if you have any work to do among your countrymen, in your district or community, by all means do it through the A. C. M. S.

"If you have any money to spend for the extension of Christ's kingdom in America, take the collections, send

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them to Cincinnati, and do your work through our board, profiting by its unselfish advice and its prestige and swell its treasury so that others may be encouraged to do great things for the salvation of our home land.

"I pray, as never before, that the day of the May offering may be a great day for America and for the cause which alone can make her glorious.

Galveston, Texas. Jesse B. Haston.

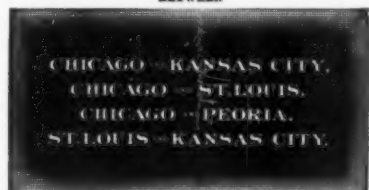
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DENVER LETTER.

Robert Elder was compelled to resign at Ft. Collins on account of his health. He has entered a business college in Denver.

T. T. Thompson, pastor of the East Side Church, has been very sick for three months. He is now able to walk with great difficulty. We fear that he is not able to stand the high altitude of Colorado.

The Highlands Church has been sold under the mortgage. But we consider this good news. It was done as a friendly act. In addition to the mortgage of \$5,000 there was about the same amount standing against the church in a judgment at the time of a bank failure, the church's note had been bought for a trifle. When the mortgage was foreclosed the holder of the note compromised for \$200. Pledges for over \$300 were taken to meet this last Sunday. The building can be rented or bought back very reasonably. This leaves the Highlands Church with better opportunities than it has had for years.

H. A. Davis, pastor of the Highlands Church, has been elected state evangelist.

It is probable that J. E. Pickett, of Boulder, will receive a call from the Highlands Church.

Dr. B. B. Tyler is drawing large audiences at South Broadway. Their last quarterly report showed that all current expenses, including interest, had been met promptly. This was the best report that had been made in a long time. Dr. Tyler is teaching the Sunday School lesson in the union meetings at the Y. M. C. A.

The New Central Church is rapidly assuming form. The walls will be finished in April and May will see the roof put on. We hope to dedicate early in September. The money for the building has all been raised. We need \$8,000 more for the furnishing. We hope to have this raised before dedication. H. M. Stone, a graduate of Hiram College, a lawyer and well known and successful business man of this city, has promised the Central one of the finest organs in the West. He was the largest donor toward the little organ in the old church. This was recently sold to an Episcopal church for \$1,150. We are now in very disagreeable quarters, the third story of a school building with no elevator service, but we are being blessed with a great many additions and money to meet all expenses. There was a large mortgage on the old property which represented a deficit in meeting current expenses.

G. K. Berry, of Michigan, is preaching for the Ft. Collins Church and will probably remain there as pastor.

The Central Church, Pueblo, has had two very pleasant experiences lately. H. L. Willet lectured a week, the receipts meeting all expenses. Following this the last payment was made

on the mortgage indebtedness. The pastor, C. S. Early, is greatly loved by the church and highly esteemed in the community. Bruce Brown.

AN AVAILABLE EDUCATOR.

A young man educated in three Western colleges, having several years' experience in college work, and three years' experience in the ministry, desires position as instructor in English literature and history. Open to engagement not later than October 1, 1901. Moderate salary. Recommendations, references and portrait sent on application. Address lock box 252, Minden, Neb.

PENNSYLVANIA.

E. P. Wise is in a meeting with his home church in Somerset.

Evangelist Fred A. Nichols is assisting Pastor Kinter in a meeting in Indiana.

H. F. Lutz and A. Dow Bretterick, are in a meeting with the mission in Wilkesburg. An audience room seating 1,500 people has been secured, and a successful meeting is anticipated.

The semi-annual convention of the West Pennsylvania Missionary Society will be held at Uniontown, May 14 to 16.

John A. Jayne of the Observatory Hill Church, Alleghany, is preaching to great audiences on Sunday nights in Carnegie hall.

H. G. Weaver, pastor at Reading, and Miss Mary Hanna of Lock Haven were recently married. Two consecrated and successful workers have thus united their lives in the Master's service. Both are to be congratulated.

A fine meeting is in progress at Westmoor, where C. A. Frick has done an excellent work as organizer and pastor. J. D. Dabney of Dunmore is assisting Brother Frick. Thirty-three persons had confessed Christ while the meeting was yet in its third week. This is a new work and shows the possibilities of mission work in East-Morgan E. Genge became pastor at Granville Centre, January 8. There have been sixteen confessions since his coming, and the interest is growing along all lines. Brother Genge also supplies the pulpit at Leroy.

The Altoona Church has purchased the lot on which its building stands, at a cost of \$4,000. A large dwelling stands on the lot and is included in the purchase. E. E. Manley is the unflagging leader of the work in that city. M. B. RYAN.

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AN OPEN LETTER

From Rev. F. A. Harrison, Rapids, N. Y., July 17 1900: "Dr. Peter Fahrney, Chicago, Ill. Dear Sir and Brother:—I have been greatly benefited by the use of your Blood Vitalizer. I was taken sick last February and was confined to the house for seven weeks. I consulted a physician, and he told me I had asthma. He gave me some medicine which, while it gave me some relief, did not reach the seat of the disease. I coughed both day and night, and had severe pains in the lower part of my stomach and sides. There was also a swelling on my side, larger than my hand. Furthermore, I was so weak I could hardly stand on my feet. About that time I read of your Blood Vitalizer and sent for some, which I commenced to use.

I am now able to attend to my work on my circuit. I preach twice each Sunday and teach two Bible classes. I feel well, and except when I take cold, I have no cough. The pain in my stomach and sides has disappeared. I think, through God's blessing, your Blood Vitalizer has saved my life.

Your brother in Christ,

F. A. Harrison.

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 Carey E. Morgan, - - Richmond, Va.
 S. Q. Denham, - - New York.
 R. G. Frank, - - Phila., Pa.

Our first duty now is to the offering for American missions. There is no greater obligation upon us than preaching the Gospel to the American people. They are at our doors and are practically lying lost upon our doorsteps. We have the orders from our Lord Jesus. We have the money. We have the opportunity and there remains but one question to be asked and that is: Have we the love? They are already saying, "No man careth for my soul." Shall they continue to say it? This work must be done or we leave undone the most precious privilege of the human race. The first Sunday in May is the time for this offering. Do your best then.

Fireside Chat.

The Huntingdon Avenue Church now meeting in Peabody Hall, St. Paul street, Baltimore, has for its pastor J. H. Troy. This work was started as a mission Sunday School from the Calhoun Street Church in November, 1899, and was partially organized into a church December 2, 1900. From October 1 to April 1 they raised \$282.07. In the month of March there were five additions, making their membership up to April 1 twenty-two. On the first Sunday in this month there were five baptisms and there are several others to be baptized. A lot 45 by 150 feet on Huntingdon avenue, east of Calvert street, has been leased upon which a chapel to cost \$3,000 is now being built. Both the American Christian Missionary Society and the state board are giving help to this work. Under the Lord's blessing in a few years it will be a strong church.

Baltimore now has a Disciples' Union. Two preliminary meetings have been held at the Harlem Avenue Church, and last week a meeting was held at the Calhoun Street Church with special music and an address by J. H. Troy, when the following officers were elected for this new organization: President, Henry D. Mentzel; secretary, E. J. Curry; treasurer, E. B. Smith; representatives on the executive committee, one from each church, Harlem Avenue Church, Charles W. Ireland; Calhoun Street, John B. Showacre; Fulton Avenue, Mrs. A. S. Pettit; Huntingdon Avenue, Miss Laura C. Parks. This is a good movement and should bind the churches into closer fellowship. The next meeting will be in September.

B. A. Abbott is in a meeting this week with M. H. H. Lee at the Fulton Avenue Church, Baltimore.

Peter Ainslie, Baltimore, reports re-

ceipts for the Christian Tribune Home for working girls for the week ending as follows: W. R. Moore, Roanoke, Va., \$1; Mrs. D. C. France, Philadelphia, Pa., \$1; Mrs. J. D. Hamaker, Strasburg, Va., \$1; Mrs. Julia Derby, Plymouth, Pa., \$1; Mrs. Elizabeth Sweitzer, Plymouth, Pa., \$1; Mrs. E. G. Siggers, Washington, D. C., \$1; "Friend," Richmond, Va., \$2; Mrs. M. A. Dierker, Havana, Ill., \$1; Martin Adams, Funkstown, Md., \$1; P. O. Walton, Jamesville, N. C., —; "Friend," Roanoke, Va., \$1; Mrs. M. E. Magness, Baltimore, \$1; Mrs. M. S. N. Lewis, Ozeana, Va., \$1; Miss Esther R. Shelley, Hagerstown, Md., \$1; Mrs. Abram Corbett, Hagerstown, Md., 50c; Luther Miller and wife, Grimes, Va., \$1; Miss Carrie Anderson, Miller School, Va., \$1; Miss Ella Anderson, Miller School, Va., \$4; Mrs. Mahlon Newcomer, Beaver Creek, Md., \$1; "A Methodist," Lynchburg, Va., \$5; "Friend," Rockville, Md., \$1; Miss Kate M. Hayden, Washington, D. C., \$2; Mrs. C. B. Kuschke, Plymouth, Pa., \$1; Mrs. L. A. Cutler, Louisa, Va., \$1; Mrs. J. H. Norris, Charlottesville, Va., \$1; M. S. Bittenbender, Ninticoke, Pa., \$1; Mrs. F. O. Robertson, Maceo, Va., \$1; "Friend," Rockville, Va., \$4; "Friend," Edinburg, Va., \$1; "Friend," Merchantville, N. J., \$1; Mrs. A. E. Rouzie, Hampton, Va., \$1; J. G. Sager, Woodstock, Va., \$1; making a total for the week of \$43.50. Are there not others to respond to this call?

VIRGINIA VALLEY NOTES.

We are making an effort to get the opera house at Harrisonburg in which to hold the series of meetings to be conducted by W. H. Book in May. If we can do this, it will be a fitting send-off to the effort at that pretty town of 5,000 people, in the finest country anywhere to be found.

Since the writer declined to take the work at Woodstock for another year J. D. Hamaker has been preaching here on 5th Sundays. Last Sunday the Mission band took an Easter offering for missions and received about \$3. The regular foreign mission offering from Woodstock, we fear will not reach the amount of last year.

Edinburg will take its F. M. offering on next Sunday. The Mission band there took an offering in connection with a beautiful Easter service by the young folks last Lord's Day. Several dollars are in hand as the result. Tomorrow night the members of the band will bring in their talent money, and the little folks will have a pleasant time and show us what they have done in the last few weeks towards raising money for the master's work.

The writer made a short visit to Chatham, Danville, and Spencer, Va., two weeks since. We found the saints fully alive at these points. The outlook at Chatham is bright. They will soon erect a parsonage, and have already secured a liberal amount to em-



With these

three things you can wash. Just so you can do many other things that are tiresome, unhealthy, unpleasant and wasteful. If it's necessary, well and good; but it isn't with PEARLINE washing. PEARLINE'S way is best, easiest, quickest, most economical—no soap, no washboard, no rubbing, little work—best results. 63"

ploy a good man for part of his time. We were sorry to find that grand old soldier of the cross, Major Scruggs, quite sick. May the Lord spare him to the church there many years longer. Bro. J. A. Spencer has been preaching to the church here for some time. Danville, however, wants all of his time. At Danville the work is on the upgrade. We took dinner with our good brother, Spencer, and enjoyed being with him and his family so much.

We were at Spencer also, and found here some of the salt of the earth. Our home was with old sister Spencer, and we were royally entertained in good old Virginia style. On Wednesday morning we slipped over to Martinsville and called on Brother Book, but found him away at Winston, N. C., in a meeting.

D. S. Henkel of Basic City has solved the problem of mid-week services in small towns. It is simple, but effective. He has it announced that there will be a union prayer meeting held at a convenient place, usually the church, and sends invitations around to all the churches to come. By his tactful management he succeeds in getting the people to come. The house is usually full. The Disciples take the lead in these efforts, the others soon follow, and here we have a practical demonstration of our plea without compromise and complication. Bro. Henkel will evangelize two months under the direction of the Virginia state board this summer.

I expect to begin a meeting at Saumsville on Tuesday night, April 23. We shall use home forces and go at it in a quiet way.

Bro. J. O. Shelburne will be in the Valley in about two weeks in the interest of general home missions. We shall be glad to see him and hear his message pertaining to the evangelizing of America. That is a most praiseworthy proposition of the American board, to give us as much as we raise for missions, provided we do as much for home as foreign missions. Two or three thousand dollars expended wisely in old Virginia will tell a wonderful story in a year or two.

It is rumored that L. M. Omer will

go to Manchester, and the venerable J. A. Dearborn to Newport News.

I expect to preach for some twenty or more Disciples in the Fort Valley on the third Sunday afternoon in this month. They are somewhat hemmed in by mountains, but are a good people.

Great preparations are being made for the Piedmont assembly which meets at their beautiful grounds July 27 to August 6. W. J. Cocke.

CHARLOTTESVILLE LETTER.

I am glad to greet "The Century" family from this place. In response to telegram I came from Asheville March 8 expecting to return. But Bro. Motley agreed to take up that work March 31. The Asheville church excused me from the remaining time I had agreed to give them and I remained here.

The suspicions in regard to my lungs, on account of which I went to Asheville, have been entirely removed. There is now no positive evidence that I have any trouble at all in my lungs. My general health is better than usual.

The work at Asheville under D. C. Motley will most likely make rapid strides forward. There are some most excellent people in the congregation who will heartily co-operate with any good man, and as all are devoted to Bro. Motley, I see no reason why we should not soon have a strong church there. Some of the members have labored very faithfully for years and I hope their work will be abundantly rewarded.

The Charlottesville church was most fortunate in having C. A. Young as pulpit supply. A church is not often so favored. He is still doing splendid work in our Sunday School. We all love him more than ever because he has so nobly stood by the church.

O. L. Huffman, J. P. McConnell, T. B. McCarthy and L. C. Bell of the students, are very helpful to us in the work.

Our C. E. is doing good work. An Indian orphan has been adopted. Mrs. O. B. Sears is the enthusiastic president.

S. W. Glasscock may locate in Piedmont district. We need him.

O. B. Sears preaches every Sunday and his praise is in all the churches.

Our Sunday School is growing in efficiency. C. H. Walker is the beloved superintendent. He has recently been appointed city treasurer. No better appointment could have been made.

Bernard P. Smith.

PIEDMONT ASSEMBLY.

The committee on program and general arrangements for Piedmont Assembly met in Charlottesville Monday, April 1. The grounds will be still further improved this year and several buildings will be put up. The program is now being prepared. Quite a num-

ber of our best men will be with us. Let all begin to plan now to spend from July 27 to August 4 on assembly ground. Let every church in the district take a deep interest in this work and send delegates to the next session.

If anyone wishes to rent or build a cottage, write to C. M. Houston, Rochelle, Va. Any suggestions in regard to program will be gladly received by the writer within next two weeks.

Bernard P. Smith.

THE FIELD AND ITS NEEDS.

Do you know that Maine, New Hampshire, Vermont, Rhode Island, Massachusetts and Connecticut, contain 6,700,000 inhabitants, one-twelfth of the entire population of America and that in this entire section we only have fourteen active ministers, this is 480,000 inhabitants to every minister of the primitive Gospel.

New Hampshire with 500,000 population has not a single church. Brethren of Virginia, think of this. Do you know that we are only working in one way and through only one institution to take this section, and that is through our "General Home Board." It was organized for this purpose. If we neglect to take this collection then we are not assisting in spreading the Gospel in new fields.

The field of the Foreign Board is beyond the limits of the United States. The work of the State Board is confined to the state. The field of the Home Board goes beyond state limits. All America is its field.

Now Christ commanded us to go into all the world. He also gave us a program. He says, beginning at Jerusalem, Judea, Samaria, uttermost parts. We are trying to follow this program.

State boards do the work at Jerusalem. Home boards, Judea and Samaria. Foreign board, uttermost parts. We cannot afford to neglect any of these boards.

Last year we gave to our Foreign board \$180,000 and to our Home board \$63,000. This should be made equal. Christ says beginning at Jerusalem, Judea, etc. We say uttermost parts, Judea, etc. We have the business turned around. I don't say we are giving too much for Foreign but too little for Home. When I see how we neglect our Home work it grieves me. Home work is a two fold work. We have a message for saint and sinner. To the saints we say, "We must be united." We bring to them the olive branch of peace. To the sinner, we

say, "Take Christ at his word."

Thus you can see we have a double field for Home Missions. I gave you in the beginning of this article an example of New England, one-half of America is almost in as great need of evangelism as New England. Now brethren of Virginia let us in the face of these facts arouse to the occasion. Let every church take the collection. I am going to visit all the churches I can between now and the first Sunday of May and take the offering. But in case I do not or cannot reach your church to take the offering, Brother Smith will gladly furnish any help you may desire. Last year Virginia gave \$859 to Home Missions and \$6,280 to Foreign. Let us make it equal. If your church hasn't taken the collection in the past, do so on the fifth of May.

J. O. SHELBUENE.

Dublin, Va.

FITZGERALD, GA.

Bro. Moody has recently been on a short trip to Mississippi (his former home. We certainly missed him during his absence. He has had a unanimous call here again for another year, of which he has accepted. We had two additions while he was absent and one since his return. Our people show their appreciation of him by attending his services quite regularly. Our choir is still pressing onward and is looked upon as one of the best in the state. Our music is certainly inspiring, also our sermons. Our Sunday School is also very good. Our C. E. is getting better every day. The junior members seem very much interested of which we are very glad. We have a register for our C. E. in which we invite all of our visitors to write their names. This is also quite a success. In fact our people are awake and working, all trying to do what they can. Our Easter services were very good, the music was simply beautiful. We expect good results and think we are receiving them. All who wish to do so can see Bro. Moody's picture and a short sketch of his life in "The Southern Evangelist," vol. 5, No. 14, April 5, 1901.

INVEST YOUR SAVINGS WISELY!

Avoid unnecessary risks! Mining, Oil and Plantation stocks are speculative. Why not invest where the speculative feature is eliminated, where profits are assured, where your invested capital is safe? THE INDIAN CREEK LIVE STOCK COMPANY, 827 Calumet Building, Chicago, Ill., have embodied all these features in their plan. They will be glad to demonstrate the profits that may be gained through an investment of a few dollars in their preferred capital stock. Write them to-day, for the number of preferred shares they are now offering, is limited. You will want a block after you have received their proposition. Investments taken from \$1.00 per month upward. Do not delay.

Backsiders' Railroad to Ruin!

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CIGARETTES TO MURDERVILLE, Via Lagerton, Burytown, Toperville, Moonshine Hollow, Bearcove, Slaughter, Gamblers' Den, Saloon King and Devil's Curve. Other lines are illustrated with fine pictures, showing the dangerous places in life. A New and Popular Book, just off the press. Send me for a copy, or send a \$1 bill for six copies and circulate them. Circulate free. Write CHAS. A. SEYMOUR, Christian University, Canton, Ma.

Entered Into Life

Died, in Richmond, Va., to which place he had recently moved, Thursday, March 14, 1901, Elder James M. Davis, in the 82d year of his age, leaving a wife and a large family of children and grandchildren, and a host of relatives and friends to mourn their loss, and rejoice at the rich reward that awaited him in the "Better Land." Rarely does one pass away to whom it could be more appropriately said, "Well done, good and faithful servant." For over sixty years he had been a member of Corinth Church; for fifty odd years had he been an elder, watching over the flock with loving care; ever striving to present it as a chaste virgin to Christ. He had filled with credit many offices of honor and trust in the community; he had been clerk of the church, superintendent of Sunday School and elder, he had taught the people the word of God, had taught them to sing the praises of the most high, and was ever striving to instill into the minds and lives of the people the grand principles of Christianity. He was twice married and is the progenitor of a host of faithful workers in the master's vineyard. As we contemplate his consecrated life, its noontide strength, its sunset glory, his triumphant death, and the rich promises of reward, we are reminded of the words of Solomon, "The path of the just is as the shining light, that shineth more and more unto the perfect day," and the prayer goes up from our inmost soul, "Let me die the death of the righteous and let my last end be like his." R. W. Fox.

Resolutions.

At a meeting of Corinth Ch. March 31, 1901, the following resolutions were unanimously adopted:

Resolved (1), That in the death of Bro. James M. Davis the community has lost an honored citizen, and this church a faithful and efficient elder, who, for more than half a century, has continuously, both by precept and example, instructed us in the blessed truths of the Gospel, and pointed us to the Lamb of God who taketh away the sins of the world.

Resolved (2), That we very highly appreciate his life's work among us, and ever hold him in loving remembrance.

Resolved (3), That we thank God for his efficient teaching, by which we have understood our duty better, and been brought into closer relationships with our heavenly father.

Resolved (4), That we extend to his bereaved family our heartfelt sympathy and condolence; sharing with them this great sorrow and loss.

Resolved (5), That a copy of these resolutions be sent to his faithful and loving wife, and to the Christian Cen-

tury for publication, and be spread upon the records of the church.

By order of the church.

R. W. Fox,
John E. Sullivan,
Geo. D. Powell,
Committee.



CHILDREN'S DAY For Heathen Missions The First Sunday in June 1901,

Will certainly be a Great Day.

The Foreign Society will furnish the following, free of charge, to schools that observe the day in the interests of this work.

1. Children's Day Exercise, *The Better Day*, by Prof. P. H. Duncan.
2. Missionary Pockets.
3. Children's Day number of the Missionary Voice.

Give the number in your school and all the necessary supplies will be furnished. Address at once,

F. M. RAINS, Cor. Sec'y,
Box 884, Cincinnati, Ohio.

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We have over 15,000 letters like this:

Chandler, Okla., July 21, 1899.

Your Brace did all you said about it and more for me. It has saved me a big doctor's bill and brought me good health, which I had not had before in 22 years. My troubles were dropsy, headache, lung disease, stomach and other ills to which women are subject.

MRS. L. B. DICKINSON.

Write today for particulars and illustrated book mailed free in plain sealed envelope. Address:
The Natural Body Brace Co., Box 744, Salina, Kansas.
Every woman should have this Brace.

AGENTS WANTED.

Ministers unemployed or desiring to vary their work, students wishing to earn money during summer vacation or any lady or gentleman who desires profitable employment can do no better than to communicate at once with us. We desire to arrange for a limited number of good field agents and will give a very inducing contract. Write us for full particulars.

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CINCINNATI.

Woman and Home.

A Song of Trust.

I cannot always see the way that leads
To heights above;
I sometimes quite forget He leads me
on
With hand of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall
know
And understand.
I cannot always trace the onward
course
My ship must take;
But, looking backward, I behold afar
Its shining wake
Illumed with God's light of love, and so
I onward go,
In perfect trust that He who holds the
helm,
The course must know.
I cannot always see the plan on which
He builds my life,
For oft the sound of hammers, blow on
blow,
The noise of strife,
Confuses me till I quite forget He
knows and oversees,
And that in all details with His good
plan
My life agrees.
I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning with His help to
solve
Them, one by one,
And when I cannot understand, to say,
"Thy will be done."
—Religious Telescope.

Working Together.

During the siege of the foreign legations in Pekin by the Boxers, it was found necessary to strengthen the outer defenses at one point. There was a pause of a few moments, for there seemed little chance that the men who undertook the work would escape death.

Then four men offered to go, and after an hour of terrible suspense, returned. Those who remained behind prayed for them. It was remembered afterward that one of these men who risked their lives for their comrades was a Methodist, one a Presbyterian, one a Roman Catholic, and the fourth a member of the Church of England. No one thought of it at the time. They were simply Christians, risking life for their brother men. In the hour of extreme need a man thinks little of the distinctions of dogma. Death is on one side and life on the other, and with him is no doctrine or sect—only his neighbor and God. In later days there is a growing tendency among Christians to ignore sectarian differences and to stand shoulder to

shoulder in the effort to save a fallen brother. In Chicago a conference was held recently between ministers of many sects to decide upon the best methods of reform; and in other cities earnest, devout men of different denominations are working heartily together to check the spread of drunkenness and other vices. Even the apostles, when left to themselves, differed and disputed concerning trivial details of their work; but their Master gave them but two commandments for their guidance. The first was to love God and the second to love their neighbor as themselves.—Wellspring.

Charles Dickens' Christianity.

Charles Dickens was a devout Christian, and a firm believer in the teachings of the New Testament. All his works breathe the spirit of manliness, fortitude, unselfishness, love for his fellowman, and the hope of a blessed reward hereafter for a life well spent. The appended extract from his last will and testament shows the extraordinary modesty and simple Christian spirit of this master workman in the field of literature: "I direct that my name be inscribed in plain English letters on my tomb. I conjure my friends on no account to make me the subject of any monument, memorial or testimonial whatever. I rest my claim to the remembrance of my country upon my published works; and to the remembrance of my friends upon their experience of me, in addition thereto. I commit my soul to the mercy of God, through our Lord and Savior, Jesus Christ; and I exhort my dear children bravely to try and guide themselves by the teaching of the New Testament in its expressed spirit, and to put no faith in any man's new construction of its letter, here or there."—New York Weekly.

Learn Accuracy for One Thing.

Every boy and girl should be determined to be accurate. In studying lessons, be sure to get the exact meaning; in talking, state the truth of the thing; in working, do everything just right. There were two boys who worked in a store. They were named John and James. Their duties were alike, and they were required to be at the store at half-past seven in the morning. John was always there to the minute, or a few minutes before time; James came the same number of minutes after time. When John arranged the goods in the window, they were accurately marked and priced; James forgot to put the number on, or priced them incorrectly. These are

75 Per Cent. to Agents.

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menacers to health of the present day.

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only two of the things which indicated the distinction between the two boys. But every day and week they grew further apart—John doing his work accurately and therefore well; James slighting all he conveniently could. It was not long until John was promoted for carefulness in his duties; James was warned to alter his manner, and finally discharged. The accurate boy grew up to be a wealthy, self-made man. Men liked to deal with him; they were sure of being treated fairly. James tried several positions, but lost them on account of his inaccuracy in little details; and, though he got through the world somehow, he had not the happiness and success that John achieved with the same opportunities. There are many things which tend to make a noble character. Place accuracy high in the lists.—Words of Cheer.

We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their Brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles, or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning which is fully illustrated is sent free in sealed envelope to all who ask for it. They refund the full purchase price to any who are not pleased with the Brace after 30 days' trial. We suggest that you write to them for full information at once.

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Purest copper and tin only. Terms, etc., free.
McSHANE BELL FOUNDRY, Baltimore, Md.

If I were asked what is the most urgent reason why we should evangelize our own country as speedily as possible, I would answer, because it would be a great sin not to do it. It would be a sin against Christ who requires it at our hands; & it would be a sin against our fellow-men now & hereafter who will perish by the million if we do not our part toward saving them. The future of the whole world depends more upon the present & future of America than any living man can now estimate — more than it does upon ^{that of} any other nation on earth. Satan, by means of a thousand agencies, is seeking to control that future, & the men of God now living are called upon to frustrate his designs. Let every man do his part, & let us make the coming May offering one of which we shall not be ashamed in the day of Christ,

J. W. McGarvey.

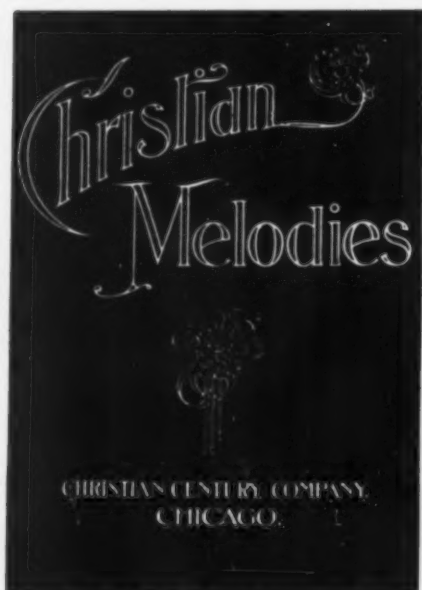
Christian Melodies

BY PROF. WM. J. KIRKPATRICK

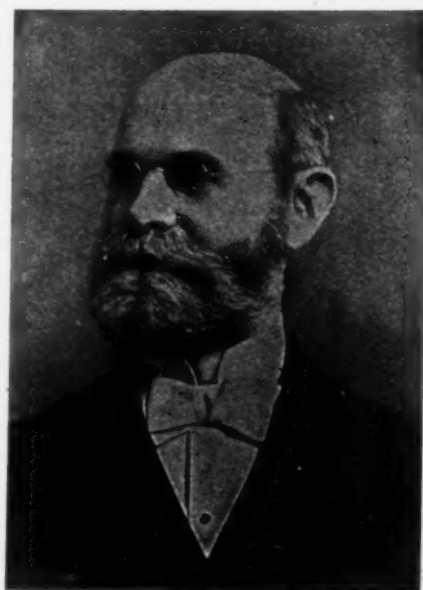
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